I’tikaf Course

By

Maulana
Muhammad Ilyas Ghuman

Translated & Edited By
Mufti A.H. Elias

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Author’s Foreword

The book “I’tikaf Course” which is a priceless gift for the Mu’takifeen[1] is in your hands. **There were two primary reasons for its compilation:**

1- Many Muslims perform the Ibadah[2] of I’tikaf in the last ten days of Ramadan. The blessed moments of Ramadan, the remembrance of Allah and His worship, in the blessed environs of the Masjid, has its own natural resplendence, but due to ignorance of the rules of I’tikaf, innumerable errors occur, to the extent that, at times, even the I’tikaf becomes invalid. For this reason, **a great need was perceived to compile the essential rulings of I’tikaf in a concise manner.**

2- The combination of ten days of seclusion and the spiritual environment of the Masjid creates an extremely valuable opportunity for the Mu’takif’s intellectual and practical reformation. When a person devotes himself to anything with determination, then, undoubtedly, it will penetrate his heart. **For this reason, the need arose to compile such a course, which in keeping with ten days of I’tikaf, will be concise and effective.**

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[1] Mu’takifeen is the plural of Mu’takif. A Mu’takif is a person in I’tikaaf (confining oneself to the Masjid for the sake of Allah).

[2] Ibaadah = a form of worship.

For these reasons, this course has been compiled, comprising of: essential rulings of I’tikaf, specific practices of I’tikaf, some fundamental principles, and realities and a collection of 40 Ahadith on different topics.

Every effort has been made to keep this course as brief as possible for ease in its learning and teaching. Accordingly, Masail are stated without the evidences they are based on.

Achieving maximum benefit from the Course

One method of benefitting from this course is for the Imam or an Alim linked to the Masjid to set one time in which to, daily, teach the course to the Mu’takifeen and wherein they may discuss the same. A second time is set for the lesson to be repeated wherein the Alim will listen to the course being explained by the Mu’takifeen. **To simplify matters, the course has been divided into 9 or 10 parts so that one part may be discussed every day.**

Another manner of benefitting from the course is to divide the 9 or 10 parts amongst the Mu’takifeen for their personal study. They will in turn revert to the Imam or an Alim for any areas that require clarification. However, the first method is easier and has greater benefit.

Give great importance to making Dua during your I’tikaf and make special Dua for the safety of the Muslim world. Kindly remember this incapable one in your Duas as well, that Allah Ta’ala may use him for His Deen and grant him a death on Iman.

Was Salam

Muhammad Ilyas Ghuman

Markaz Ahlus Sunnah wal Jama’ah, Khanqah Hanfia, Sarghoda

The Virtues and Rules of I’tikaf

Definition of I’tikaf

The linguistic meaning of I’tikaf is “to wait” or “to stop”. The person performing I’tikaf “waits” and “stops” at a specific place (the Masjid for men and a specified place in the home for women). Therefore, it is called “I’tikaf”.

Virtues of I’tikaf

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، كَانَ يَعْتَكِفُ العَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ»

Hadhrat Aisha *Radhiyallahu Anha* reports, “Rasulullah *Sallallahu Alayhi wa Sallam* would perform I’tikaf in the last ten days of Ramadan until Allah decreed his passing away. After his demise, his wives would perform I’tikaf.” (Bukhari)

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «...وَمَنِ اعْتَكَفَ يَوْمًا ابْتِغَاءَ وَجْهِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ ثَلَاثَ خَنَادِقَ، كُلُّ خَنْدَقٍ أَبْعَدُ مِمَّا بَيْنَ الْخَافِقَيْنِ»

Hadhrat Ibn Abbas *Radhiyallahu Anhuma* reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, “Whoever performs I’tikaf for a day seeking the pleasure of Allah, Allah will create a barrier of three trenches between him and Jahannum; every trench will wider than the distance between the sky and the earth. (Mu’jamul Awsat)

Note: *Subhanallah!* When the I’tikaf of just one day holds this virtue, then what will be the virtue of ten days of I’tikaf in the blessed month of Ramadan? Fortunate are those individuals who spend the blessed hours of Ramadan in I’tikaf and become worthy of this reward.

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْمُعْتَكِفِ «هُوَ يَعْكِفُ الذُّنُوبَ، وَيُجْرَى لَهُ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كُلِّهَا»

Hadhrat Ibn Abbas *Radhiyallahu Anhuma* reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, “Those in I’tikaf are protected from sin and every good deed is recorded for them as if they had actually performed them.” (Ibn Majah)

Note: This Hadith mentions two benefits of I’tikaf:

1. As long as the Mu’takif is in I’tikaf, he is saved from sin.
2. The good deeds that he would perform outside the Masjid, like visiting the sick, performing Janazah Salah, assisting the poor, sitting in the gatherings of the Ulama, will be recorded in his books of deeds even though he is unable to perform them due to his I’tikaf.

مَنِ اعْتَكَفَ إِيمَاناً وَاحْتِساباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Another Hadith mentions, “Whoever performs I’tikaf for the pleasure of Allah with faith and sincerity, his previous sins will be forgiven.” (Kanzul Ummal)

Note: The sins being forgiven in this Hadith refers to minor sins because repentance is a condition for the forgiveness of major sins. However, if the Mu’takif spends the blessed moments of I’tikaf, begging in earnest from Allah with sorrow and tears, asking Allah’s forgiveness with sincerity and promising never to commit the same again, then there is no doubt that his major sons will also be forgiven. In this case, the meaning of the Hadith of Rasulullah *Sallallahu Alayhi wa Sallam* will also encompass major sins that will be forgiven during the I’tikaf. It is, therefore, essential for the Mu’takif to repent and seek forgiveness from Allah.

عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُجَاوِرُ فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ وَيقُولُ: «تَحَرَّوْا لَيْلَةَ القَدْرِ فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ»

Hadhrat Aisha *Radhiyallahu Anha* reports, “Rasulullah *Sallallahu Alayhi wa Sallam* would perform I’tikaf in the last ten days of Ramadan and he *Sallallahu Alayhi wa Sallam* would say, ‘Search for Laylatul Qadr in the last ten nights of Ramadan.’” (Bukhari)

Note: The purpose of I’tikaf is to find Laylatul-Qadr, the virtue of which exceeds a thousand months. Further, this Hadith indicates the importance of searching for Laylatul-Qadr in the last ten nights from which the odd nights have specified in other Ahadith. Hence, it is best to spend every night of the last nights in worship. At the very least, we must endeavour to spend the odd nights in worship.

Categories and Rules of I’tikaf

There are three categories of I’tikaf: Wajib[3], Sunnah[4] and Nafl[5].

Wajib I’tikaf

I’tikaf becomes Wajib on two occasions:

1. If one takes a vow to perform I’tikaf, it becomes Wajib
2. If one nullifies the Sunnah I’tikaf, its Qadha[6] becomes Wajib.

Rules of Wajib I’tikaf

1. When a person vows to perform I’tikaf, I’tikaf becomes Wajib whether the vow was conditional or not.
2. A vow has no effect if only intended in the heart. It only comes into effect when stated by the tongue.
3. It is necessary to fast when performing an I’tikaf by vow, irrespective of whether the fast is of Ramadan or another month or whether the I’tikaf is in Ramadan or another month.

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[3] Wajib = Compulsory

[4] Sunnah = The practice of Rasulullah *Sallallahu Alayhi wa Sallam*

[5] Nafl = Optional or voluntary

[6] Qadha = performance of a missed or nullified worship

4. If a person vows to perform I’tikaf for a day, then only one day becomes compulsory. If he intended 24 hours with his vow, then 24 hours becomes compulsory.
5. If a person takes a vow, stating that I will perform I’tikaf for only one night and in his heart he intends the day as well, then this vow is invalid. This is because fasting cannot be done at night.
6. If a person vows to perform I’tikaf for more than one day, then he will have to perform I’tikaf for the intended amount of days including its nights. Similarly, if a person vows to perform I’tikaf for more than one night, then he will have to perform I’tikaf for the intended amount of nights including its days.
7. If a person vows to perform I’tikaf for more than one day and his intention is only to perform I’tikaf during the day and that he will leave the Masjid at night, his intention is valid. This person will have to be in the Masjid before Subah Sadiq[7] and may leave after sunset.
8. If a person vows to perform I’tikaf for a number of days, then it is Wajib for the I’tikaf with its fast to be kept on consecutive days. A break is not allowed between those days. However if at the time of taking the vow, the person specified verbally that he will keep I’tikaf on different days, then this is permitted.

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[7] Subah Saadiq = True dawn, the time when sehri ends.

9. The reasons for which a person is allowed to leave the Masjid during Sunnah I’tikaf are the same for Wajib I’tikaf. Similarly, the reasons that prohibit leaving the Masjid for Sunnah I’tikaf apply to Wajib I’tikaf as well.

Sunnah I’tikaf

Sunnah I’tikaf refers to the I’tikaf that takes place in the last ten days of Ramadan.

Rules of the Sunnah I’tikaf

1. The Sunnah I’tikaf of Ramadan commences at the sunset of the 20th day of fasting and ends when the moon of Eid is sighted. The Mu’takif should ensure that before the sunset of the 20th day he is present in his place of I’tikaf.
2. **The I’tikaf of Ramadan is *Sunnah Mu-akkadah*[8] *Alal Kifayah*[9].** This means that if even one person performs I’tikaf in any Masjid of each suburb of a city or any Masjid in a village, then the Sunnah will be fulfilled on behalf of all its residents. However, if no one person performs I’tikaf, then every one of them will be sinful.

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[8] Sunnah Mu-akkadah = an emphasized Sunnah that Rasulullah continuously performed.

[9] Alal Kifayah = Actions whose performance is necessary, e.g. bathing a deceased Muslim. The amount of people performing the action is irrelevant so long as the action itself is fulfilled.

3. In whichever suburb or village I’tikaf is performed, the Sunnah will be fulfilled on behalf of its residents even if the person performing I’tikaf is not from the area.
4. Performing I’tikaf of a few days during the last ten nights of Ramadan is a Nafl I’tikaf, not a Sunnah I’tikaf.
5. Women will perform I’tikaf in their homes instead of the Masjid.
6. In performing the Sunnah I’tikaf, it is sufficient to have this intention in the heart, “I am performing the Sunnah I’tikaf of the last ten days of Ramadan for the pleasure of Allah.”
7. It is not permissible to pay someone to sit for I’tikaf.
8. If more than one person sits for I’tikaf then everyone will receive the reward.
9. The intention for I’tikaf should be made before the sunset of the 20th day. If a person is in the Masjid on time but makes intention for I’tikaf after the sun has set, then he has missed the Sunnah I’tikaf.
10. The following requirements are necessary for the validity of the Sunnah I’tikaf:

    a. To be a Muslim
    b. To be sane
    c. To make the intention for I’tikaf
    d. For men to make I’tikaf in the Masjid

e. For men and women to be free from *Janabat*[10]. This is a condition for the permissibility, not validity, of the I’tikaf. Therefore, if a person begins his I’tikaf in this condition, the I’tikaf will be valid but he will be sinful for doing so.
f. Women must not be in Haidh[11] or in Nifas[12].
g. The person must be fasting. If during the I’tikaf, a person is unable to fast for one day or if the fast breaks, the Sunnah I’tikaf will also break.
h. If a person did not fast in the first twenty days of Ramadan or if he did not perform Taraweeh, he may still perform I’tikaf in the last ten days.
i. If a person has a condition where his body emits an offensive odour or if he has an illness that inconveniences others, then he should not sit for I’tikaf. However, if the offensive odour is light and can be masked by the use of deodorant, etc. and others will not be inconvenienced, he may sit for I’tikaf.

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[10] Janabat = the condition that necessitates taking a bath e.g. after conjugal relations.
[11] Haidh = Menses
[12] Nifas = Post birth bleeding

Actions permitted in I’tikaf

1. Eating and drinking (on condition that the Masjid is not soiled)
2. Sleeping
3. Speaking when necessary
4. Getting married or performing someone else’s marriage or entering into a contract.
5. Changing one’s clothes
6. Applying Itr or deodorant
7. Applying oil
8. To comb one’s hair (on condition the Masjid carpet, etc. is not soiled)
9. To assist a sick person in the Masjid, write a prescription or advice on medication. If this is done without remuneration then it is permitted, otherwise it is Makrooh.
10. Washing utensils
11. To purchase necessities on condition that the actual goods are not brought into the Masjid as it is not permitted to make the Masjid a place of commerce.
12. For a woman to breastfeed her child
13. For the Mu’takif to enclose his sleeping area with a curtain
14. For a Mu’takif to change his sleeping place within the Masjid
15. According to necessity, to keep bedding, toiletries, utensils, basins and Kitabs for reading in the Masjid.

Actions prohibited in I’tikaf

1. Speaking when there is no need
2. To relate immoral, useless, and false stories or to bring into the Masjid such literature that has un-Islamic content, newspapers and magazines with animate pictures, or newspapers with false information and to read them or hear them.
3. To bring into the Masjid more items than is necessary
4. To waste Masjid electricity, gas or water
5. To smoke cigarettes or Hookah in the Masjid.
6. To have cupping done on oneself or to perform cupping in lieu of a fee. However, if someone is in medical need of cupping and cannot find a person who does cupping free, then he may have cupping done on himself in such a way that he remains in the Masjid and the person doing the cupping is out of the Masjid.

Relieving oneself

The Mu’takif may leave the Masjid for using the toilet, the details of which follow hereunder:

1. A person should use a toilet near the Masjid for urination or defecation.
2. If there are toilets attached to the Masjid, the Mu’takif should use the same. If such toilets are not available then he may proceed to where he can relieve himself even if it is at a distance from the Masjid.

3. If the toilets are occupied, there is no harm in waiting for one to become available. However, once a person has relieved himself, it is not permissible to delay in returning for even a second.
4. In going to relieve oneself and in returning a person may exchange a few words with others on condition that he does not delay in returning.

Compulsory Ghusl (Bath)

If it becomes compulsory for a Mu’takif to make Ghusl, then it is permitted to leave the Masjid for this purpose. The rulings of which follow hereunder:

1. If a Mu’takif experiences a wet dream, whether by day or night, it will not affect his I’tikaf.
2. If the Masjid has facilities for Ghusl, he should use those facilities. If the Masjid does not have Ghusl facilities or it is not possible to use those facilities, for e.g. the water may drip into the Masjid, it is permitted to leave the precincts of the Masjid for Ghusl.
3. If a person has a wet dream when the weather is cold and there is no arrangement in the Masjid for hot water, and the use of cold water will affect his health, then he should make Tayammum and remain in the Masjid. He should inform his family so that hot water is prepared. If there is a place near the Masjid where he can have a hot water bath, he may go there. He should first inform them so that the

hot water is prepared to enable him to perform Ghusl immediately and return.[13]

Performing Wudhu

The Mu’takif may leave the Masjid when Wudhu is necessary. The rulings of which follow hereunder:

1. If the Masjid has a facility where the Mu’takif may perform Wudhu in the Masjid while the water falls out of the Masjid, then it is not permitted to leave the Masjid for Wudhu. If this facility is not available then he may leave the Masjid and perform Wudhu close by.
2. It is permissible to leave the Masjid to make Wudhu for Fardh, Sunnah, or Nafl Salah as well as to perform Sajdah Tilawah or to touch the Quran, as Wudhu is required to perform these actions. However, a person may not leave the Masjid to make Wudhu for *Tasbeeh*, Zikr, and reciting Durood Shareef as these actions can be performed without Wudhu.
3. If a person has Wudhu, then he is not permitted to leave the Masjid to perform a fresh Wudhu.

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[13] This ruling is more applicable to rural areas where hot water is not easily available.

Leaving the Masjid for Food and drink

1. If there is no one available to bring food to the Masjid then it is permitted to leave the Masjid for this purpose.
2. The person should leave the Masjid when he knows the food will be ready. However, if he reaches home and the food is not ready, then he may wait a short while for the food.
3. If someone was appointed to bring food to the Masjid but for some reason he was not able to, then the Mu'takif may leave the Masjid for food.

Leaving the Masjid for Jumuah Salah

1. It is better to perform I'tikaf in a Masjid where Jumuah takes place. However if Jumuah is not performed in the Masjid where the Mu'takif is residing then he may leave the Masjid for performing Jumuah. However, he should time his leaving in such a way that by the time he arrives at the Masjid for Jumuah he will only have time for performing four Rakats Sunnah before the Khutbah[14] begins.
2. If a Mu'takif goes to another Masjid for Jumuah, then after the Fardh Salah, he may perform the Sunnah Salah as well

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[14] Khutbah = Arabic sermon

but it is not permissible to remain thereafter. However, if he does reside for longer than necessary, his I'tikaf will not break because he is still in a Masjid.

3. These rulings for Jumuah only apply to males, not females. This is because Jumuah is not Wajib on females, hence there is no need for them to go for Jumuah Salah nor is their going permissible.

Leaving the Masjid to call the Azan

1. If a Muazzin is performing I'tikaf and he has to leave the Masjid to call the Azan, he may do so. However, there should be no delay in returning to the Masjid.
2. If there are two paths to the place of the Azan: one path that goes through the Masjid and the other that goes outside the Masjid, then he should use the path that goes through the Masjid.

Miscellaneous Ruling

If the Mu'takif leaves the Masjid for a valid reason and on returning meets a sick person, then while walking he may enquire about his health or make Salam. If a Janazah Salah is about to commence then in joining the Salah there is no problem.

Nafl I’tikaf

There is not time stipulation for Nafl I’tikaf nor is fasting a condition for it. The rules of Nafl I’tikaf follow hereunder:

1. Nafl I’tikaf may be performed in any Masjid whether Salah with Jamaat[15] takes place in it or not.
2. Whether a person enters the Masjid with the specific intention of I’tikaf or for performing Salah or for any other reason and he makes the intention for I’tikaf, the reward of I’tikaf will be received.
3. The Nafl I’tikaf will continue for as long as the person remains in the Masjid. When he leaves the Masjid, the I’tikaf ends. It does not break.
4. In Nafl I’tikaf, it does not matter how often a person leaves the Masjid or enters it.

Some beneficial practices in I’tikaf

In performing I’tikaf, the Mu’takif leaves aside all other work and gives his time to the Masjid. Therefore, it is fitting that he sets aside all unnecessary work and instead of relaxing, engages in the recitation of the Quran, making Zikr and Nafl Ibadah. **There are no specified Nafl Ibadah for I’tikaf but the**

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[15] Jamaat = Congregation

Mu'takif should strive to do whatever is in his capacity. There are some very beneficial Nafl Ibadah that a person generally does not find the time to do but I'tikaf provides an excellent opportunity to perform. We list, hereunder, some of these practices so that the Mu'takif may find ease in performing them.

Tahiyyatul Wudhu

The Salah of Tahiyyatul Wudhu is two Rakats to be performed after making Wudhu. There are great virtues mentioned in the Hadith about this Salah. Hadhrat Uqbah bin Aamir *Radhiyallahu Anhu* narrates that Rasulullah *Sallallahu Alayhi wa Sallam* has stated, **"There is no Muslim who performs Wudhu, performing it excellently, and thereafter performs two Rakats of Salah, giving full attention to his Salah with his heart and the mind except that Jannah becomes compulsory for him."** (Muslim)

The importance of this Salah can also be gauged from the Hadith of Hadhrat Abu Hurairah *Radhiyallahu Anhu* who reports that once Rasulullah *Sallallahu Alayhi wa Sallam* enquired, at the time of the Fajr Salah, **"O Bilal, from all the deeds you have performed in Islam, inform me of the deed that gives you the most hope. For, indeed, I have heard the sound of your footsteps ahead of me in Jannah."** Hadhrat Bilal *Radhiyallahu Anhu* replied, **"There is no deed that I have performed that gives me greater hope other than whenever I perform Wudhu,**

whether by day or at night, I perform with that Wudhu whatever amount of Salah is written for me.” (Bukhari)

Tahiyyatul Masjid

With the exception of the prohibited times of Salah, whenever a Muslim enters the Masjid, it is Mustahab[16] to perform two Rakats of Salah before sitting down. Hadhrat Abu Qatadah *Radhiyallahu Anhu* has narrated that Rasulullah *Sallallahu Alayhi wa Sallam* has said, **“When any of you enters the Masjid, he should perform two Rakats before he sits.”** (Bukhari)

Ishraq Salah

The time of Ishraq is 15-20 minutes after sunrise. Ishraq Salah comprises of two or four Rakats, the reward of which is equal to one Haj and Umrah.

1. Hadhrat Anas *Radhiyallahu Anhu* reports that Rasulullah *Sallallahu Alayhi wa Sallam* has said, “Whoever performs the Fajr Salah with Jamaat and thereafter remains seated in the Zikr of Allah until the sun has risen and then performs two Rakats of Salah, will attain the reward of one

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[16] Mustahab = Preferable

Haj and Umrah." Hadhrat Anas *Radhiyallahu Anhu* reports that Rasulullah *Sallallahu Alayhi wa Sallam* further added, "Complete, complete, complete." (Tirmizi)

2. Hadhrat Hasan bin Ali *Radhiyallahu Anhuma* reports that Rasulullah *Sallallahu Alayhi wa Sallam* has said, "Whoever performs the Fajr Salah and thereafter remains seated in the Zikr of Allah until the sun has risen and then performs two Rakats of Salah, Allah makes it Haram on the Fire to burn or devour him." (Shuabul Iman)

Chasht Salah

The Ahadith have mentioned great virtues for this Salah. **It begins when a quarter of the day has passed and ends before Zawal.** This is the preferred time for this Salah. However, if it performed at any time between sunrise and Zawal, then this is also permissible. **Chasht Salah ranges from two to twelve Rakats of Salah.** If one only reads two Rakats, he will gain its minimum virtue, Insha-Allah. Some virtues of this Salah mentioned in the Ahadith are:

1. Hadhrat Abu Darda *Radhiyallahu Anhu* reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, "Whoever performs two Rakats of Chasht, his name will not be written from among the negligent ones. Whoever performs four Rakats of Chasht, his name will be written from among the worshippers. Whoever performs six

Rakats of Chasht, he will be sufficed for the day. Whoever reads eight Rakats of Chasht, his name will be recorded from among the obedient ones, and whoever reads twelve Rakats of Chasht, Allah will build for him a home in Jannah." (Majmauz Zawaaid)

2. Hadhrat Abu Zar *Radhiyallahu Anhu* narrates that Rasulullah *Sallallahu Alayhi wa Sallam* said, "Sadaqah (charity) becomes due on every joint of a person's body at the beginning of the day. To say, 'Subhanallah' is charity, to say 'Alhamdulillah' is charity, to say 'Laa ilaaha illal-laah' is charity, to say 'Allahu Akbar' is charity, to enjoin good is charity, and to prevent from sin is charity. And two Rakats of Chasht will suffice for the charity of every joint of the body." (Muslim)

Awwabeen Salah

Awwabeen Salah generally refers to the Salah performed after the Maghrib Salah. **Its minimum is six and its maximum is twenty Rakats.** It is better to read these six Rakats separately from the two Rakats *Sunnah Muakkadah*, but if it is joined with the two Rakats *Sunnah Muakkadah*, due to a lack of time, its virtue will still be attained. The Ahadith have recorded amazing rewards for this Salah:

1. Hadhrat Abu Hurairah *Radhiyallahu Anhu* reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, "Whoever performs

six Rakats after Maghrib between which he commits no wrong, will receive the reward of twelve years of worship.” (Tirmizi)

2. Hadhrat Ammar bin Yasir *Radhiyallahu Anhu* reports, “I saw my beloved Rasool *Sallallahu Alayhi wa Sallam* performing six Rakats after Maghrib and he would say, ‘Whoever performs six Rakats after Maghrib, his sins would be forgiven even if they amount to the foam of the ocean.’” (Mujamul Awsat)

3. Hadhrat Aisha *Radhiyallahu Anha* reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, **“Whoever performs twenty Rakats after Maghrib, Allah will build for him a home on Jannah.”** (Tirmizi)

Tahajjud Salah

Of all the Nafl Salah, Tahajjud Salah holds the greatest importance and virtue. Its time commences after half the night has passed. The Sunnah method of performing this Salah is to sleep and then awaken to perform Tahajjud. Hadhrat Abu Hurairah *Radhiyallahu Anhu* reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, “The most virtuous Salah after the Fardh Salah is the Salah of Tahajjud.” (Tirmizi)

Hadhrat Ali *Radhiyallahu Anhu* reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, “There are lofty mansions in Jannah whose inside can be seen from the outside and whose outside can be seen from the inside.” A Bedouin stood up and asked, “Who will attain these lofty mansions?” Rasulullah

Sallallahu Alayhi wa Sallam replied, “It will be for those people whose speech is civil, who feed the poor, who constantly fast and who perform Salah at night while the rest of the world sleeps.” (Tirmizi)

The Rakats of Tahajjud

Rasulullah’s *Sallallahu Alayhi wa Sallam* practice in the Rakats of Tahajjud differed. Four, six, eight up to ten Rakats have been reported.

1. Hadhrat Abdullah bin Qais says, “I asked Hadhrat Aisha *Radhiyallahu Anha* about the amount of Rakats Rasulullah *Sallallahu Alayhi wa Sallam* performed with the Witr Salah?” She replied, “Four with three (Witr), six with three, eight with three. His Witr with Tahajjud was never more than thirteen nor less than seven.” (Abu Dawood)

2. Hadhrat Aisha *Radhiyallahu Anha* reports that Rasulullah *Sallallahu Alayhi wa Sallam* would perform nine Rakats at night including Witr. (Saheeh Ibn Khuzaimah)

3. Hadhrat Jabir bin Abdillah *Radhiyallahu Anhu* reports that Rasulullah *Sallallahu Alayhi wa Sallam* would perform thirteen Rakats after the Esha Salah. (Saheeh Ibn Khuzaimah)

Therefore, if possible, one should form the habit of performing eight Rakats of Tahajjud. If this is not possible then as many Rakats as possible should be performed.

Salatut *Tasbeeh*

Salatut *Tasbeeh* is a Salah that holds great virtue. It consists of four Rakats with one Salam. In every Rakat, the following *Tasbeeh* is recited 75 times:

سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلاَ إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ

Subha-nalla-hi walhumdu-lilla-hi wa laa i-laa-ha illala-hu walla-hu akbar

Hadhrat Abdullah bin Abbas *Radhiyallahu Anhuma* has reported that Rasulullah *Sallallahu Alayhi wa Sallam* once said to Hadhrat Abbas *Radhiyallahu Anhu*, **"O Abbas! O my uncle! Should I not give you something? Should I not favour you? Should I not award you? Should I not instruct you in ten performances which if you fulfil, Allah will forgive your sins, the first of them and the last of them, sins of the past and sins of the present, those committed unintentionally and those committed intentionally, the minor sins and the major sins, those committed in secret and those committed in public?**

The ten performances are: perform four Rakats reciting Surah Fatiha and a Surah on each of them. When you complete the Qira'ah (recitation of Quran) in the first Rakat recite, '*Subha-*

nalla-hi walhumdu-lilla-hi wa laa i-laa-ha illala-hu walla-hu akbar' 15 times while standing, then perform Ruku' and recite it in Ruku' ten times, then stand from Ruku' and recite it ten times, then perform Sajdah and recite it ten times in Sajdah, then sit up from Sajdah and recite it ten times, then perform Sajdah and recite it ten times, then sit up and recite it ten times. This equals 75 times in every Rakat. You will do the same in each of the four Rakats. If you are able to perform this Salah every day, then do so. If you cannot do this, then perform it every Jumuah; if you cannot do this, then every month; if you cannot do this, then every year and if you cannot do this, then once in your lifetime." (Abu Dawood)

The other prescribed method for performing this Salah is to read the *Tasbeeh* 15 times after *Thanaa*[17] and before Surah Fatiha, then to read it ten times before Ruku, in Ruku, after arising from Ruku, in the first Sajdah, in the sitting between the Sajdahs and in the second Sajdah ten times each. After the second Sajdah, there is no sitting. Instead, one will stand up and follow the same procedure in the remaining three Rakats. (Tirmizi)

A person can choose any of these methods. In each Rakat, the *Tasbeeh* will be recited 75 times.

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[17] Thanaa = Subhaa-na-kallaa-humma wa bi-humdi-ka wa ta-baa-ra-kas-mu-ka wa ta-'aa-laa jaddu-ka wa laa ilaa-ha ghay-ruk.

Tawheed

Tawheed is to belief with heart and soul that Allah Ta'ala is One, without any partner in His being or His qualities and to submit only to Him as your Rabb[18] and to no one and nothing else.

Tawheed has three categories

Tawheed Ruboobiyyat, Tawheed Uloohiyyat, and Tawheed Sifat

1. Tawheed Ruboobiyyat

To affirm the being of Allah and to accept with heart and soul that He is the only illah who has created the system of the universe and is the sole controller of it. He is the one who sustains the creation and He is the giver of sustenance, health, life, sickness, happiness, grief, children, and everything else.

2. Tawheed Uloohiyyat

Every form of worship should be only and solely for Allah. Salah, fasting, Haj, Zakat, Sadaqah, vows, and spiritual offerings are only for Allah and not for anyone else.

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[18] Rabb = Creator and Sustainer

3. Tawheed Sifat

Whatever quality is exclusive to Allah should never be attributed to anyone or anything else. For example, Allah is *Aleem* (All-Knowing), *Khabeer* (All-Aware), *Qadeer* (Omnipotent), *and Alimul Ghaib* (The Knower of the unseen). Allah Ta'ala has given a portion of His quality of *Ilm* (knowledge) to His creation. However, the true Knower and the Knower of the unseen is only Allah. The knowledge of the unseen, of everything that has occurred and will occur, i.e. the knowledge of every single thing in the universe, is not held by anyone accept Allah.

Nubuwwat and Risalat

Definition of Nabi

- A human who has received Wahi (Divine revelation);
- Who is protected from sin,
- And whose obedience is obligatory.

1. The difference between a Rasool and a Nabi

Rasool: A Messenger sent by Allah who is tasked with propagating Allah’s Law, delivering guidance and who has been given an independent Book or Scroll.

Nabi: A Messenger sent by Allah who is tasked with propagating Allah’s Law, delivering guidance but to whom an independent Book or Scroll was not revealed.

2. The number of Prophets and Messengers

There were more Ambiya (pl. Nabi) than Rusul (pl. Rasool) as is mentioned in the Hadith that 124000 Ambiya were sent and 313 Rusul.

(Musnad Ahmad)

3. Humanity and Noor (Celestial light)

For the guidance of the creation, Allah sent Prophets and Messengers from humankind who were humans in their beings and Noor in their qualities.

4. Sinless and Protected

Every Nabi was protected from sin, i.e. a Nabi would not commit a minor or major sin, intentionally or unintentionally. This quality of “Sinlessness” was not something forced upon them, but every Nabi would avoid sin by choice. The difference between a Nabi and a Sahabi is that Allah Ta’ala would not allow a Nabi to commit a sin. It was possible for a Sahabi to sin but Allah would not allow that sin to remain in their Book of Deeds. **Every Nabi was safeguarded from falling into sin and every Sahabah was protected from remaining in sin.** Another reason why a Nabi is also called ‘Ummi’ is that just as a Nabi is born sinless from the womb of his mother, he remains sinless until he reaches the womb of his grave.

The Life of Nabi Sallallahu Alayhi wa Sallam

As the Ambiya *Alayhimus Salam* enjoyed a better and higher form of existence than other humans in this world, so too in the realm of Barzakh and the grave, there life is also of a superior nature. It is the unanimous belief of the Ahlus-Sunnah wal Jama’ah that Rasulullah *Sallallahu Alayhi wa Sallam* and all the Ambiya *Alayhimus Salam* are alive in their graves and they perform Salah as well.

Hearing of Nabi Sallallahu Alayhi wa Sallam

If anyone recites Durood at the blessed grave of Rasulullah *Sallallahu Alayhi wa Sallam*, then Rasulullah *Sallallahu Alayhi wa Sallam* hears it himself. He who reads Durood from afar, the Durood is conveyed to him.

Seal of Prophethood

Hadhrat Muhammad *Sallallahu Alayhi wa Sallam* is the final Nabi and Rasool of Allah. His Shari-at and Book have abrogated all previous Shariahs and Books. There will never be a Nabi after Rasulullah *Sallallahu Alayhi wa Sallam*. Any wretched individual who claims a form of Prophethood after Rasulullah *Sallallahu Alayhi wa Sallam* is a Kafir and out of the fold of Islam. The belief of the finality of Rasulullah’s *Sallallahu Alayhi wa Sallam* Prophethood is so fundamental and essential that Imam A’zam Abu Hanifa (RA) has stated, “Whoever asks a claimant of prophethood for proof of his claim then he also becomes a Kafir, for Rasulullah *Sallallahu Alayhi wa Sallam* has stated, **‘There is no Nabi after me.’”** *(Manaaqib Imam A’zam lil Bazdawi)*

Descent of Hadhrat Esa *Alayhis Salam*

Allah Ta'ala lifted Hadhrat Esa *Alayhis Salam*, who was born without a father, to the heavens in his life. When Qiyamah draws near, he will descend on the Minaret of the Jami Masjid of Damascus. **He will follow Hadhrat Imam Mahdi *Radhiyallahu Anhu* in the Asr Salah and will live for another forty or forty-five years.** He will establish the Khilafat[19] and will abolish the Jizya[20]. He will kill the Jews and Dajjaal and will break the Cross, i.e. he will negate the Christian belief of Trinity. In this period, he will marry and have children as well. He will come to the grave of Rasulullah *Sallallahu Alayhi wa Sallam* and make Salam and Rasulullah *Sallallahu Alayhi wa Sallam* will reply to his Salam. At the end of his life, he will pass away in Madinah and will be buried with Rasulullah *Sallallahu Alayhi wa Sallam* in the Blessed Rawdha[21].

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[19] Khilaafat = Islamic system of governance.

[20] Jizya = Tax paid by non-Muslims living in a Muslim country

[21] Rawdha = The august burial chambers of Rasulullah *Sallallahu Alayhi wa Sallam*

Qiyamat

1. Definition of Qiyamat

Dunya[22] is the world of deeds and Aakhirah[23] is the world of recompense. In Dunya, a person performs deeds in accordance to his capacity and in the Aakhirah, Allah will compensate in accordance to His status. The world of recompense is called Qiyamat. After belief in the oneness of Allah and the Prophethood of Rasulullah *Sallallahu Alayhi wa Sallam*, the most important belief is to believe in the occurrence of Qiyamat. Rejecting its occurrence will expel a person from the fold of Islam. The purpose of Qiyamat is for Allah Ta’ala to dispense justice to his slaves, i.e. those who were obedient to Him in Dunya will be blessed with rewards, and those who were disobedient will be punished.

2. Death

When the appointed time, at the end of a person’s life, arrives and the soul is removed by the command of Allah, as is the case with normal humans, or the ‘heart is collected’, as is the case with the leader of the Ambiya *Sallallahu Alayhi wa Sallam*, then this is death. The time for deeds ends with death, i.e. deeds that earn reward or incur punishment.

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[22] Dunya = The present life

[23] Aakhirah = The hereafter

3. Types of Qiyamat

Qiyamat has two types:

1. Minor Qiyamat 2. Major Qiyamat

Minor Qiyamat

The period between death and resurrection is called the “Minor Qiyamat”. It is also called *“Nafkhe Ula”* (the first blowing) or *“Nafkhe Imaatat”* (the blowing of death).

Major Qiyamat

The period between resurrection and the entrance to Jannah or Jahannam is called the “Major Qiyamat”.

4. Qabr (The Grave)

The place where a person’s body or the parts of his body are laid to rest is called the “Qabr”. The life of the Qabr is also called *“Aa-lame Barzakh”*. Since the happenings that occur there are hidden behind a veil, it is called *“Barzakh”* [24].

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[24] The literal meaning of Barzakh is a partition, a barrier or a dividing space.

5. The return of the soul and the Interrogation

The soul is returned to the deceased for the Interrogation of the grave to take place. Munkar and Nakeer[25] will ask the deceased three questions: Who is your Rabb? Who is your Nabi? What is your religion?

If the deceased is a Mu'min, he will answer all three correctly, saying, "My Rabb is Allah, my Nabi is Muhammad *Sallallahu Alayhi wa Sallam* and my Deen is Islam."

An announcer will then call out, "Lay for him a bedding of Jannah, clothe him in the garments of Jannah and open for him a portal from Jannah." The portal will be opened from which the fragrance of Jannah will reach him. His grave will then be widened for as far as the eye can see.

If the deceased is a Kafir, then these questions will also be put to him. He will reply, "Woe to me, I do not know."

An announcer will call out, "Lay for him a bedding of fire, clothe him in garments of fire, and open for him a portal from Jahannam." From that portal, the heat and scorching wind of Jahannam will enter. His grave will then contract until his ribs mesh into each other.

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[25] Munkar and Nakeer are the angels charged with the Interrogation of the grave

6. Qiyamat and resurrection

On the tenth of Muharram, the day of Friday, Qiyamat will occur upon Hadhrat Israfeel's blowing of the Soor[26]. Every living being will die from the sound of the Soor and system of the universe will be destroyed. After forty years, Hadhrat Israfeel will again blow the Soor and all creation will be returned to life and gathered on the Plains of Resurrection. Every person from the first to the last will be gathered in presence of Allah. The Day of Qiyamah will be fifty thousand years long. The sinners will be drenched in perspiration to the extent of their sins. The Wrath of Allah, Rabb of Honour will be manifest. Accountability and Reckoning will not yet commence. The heat and thirst will be beyond endurance. Mankind will converge on Hadhrat Adam *Alayhis Salam* begging him to beseech Allah Ta'ala to begin the Reckoning. He will send them to Hadhrat Nooh *Alayhis Salam.* Hadhrat Nooh *Alayhis Salam* will send them to Hadhrat Ibrahim *Alayhis Salam.* Hadhrat Ibrahim *Alayhis Salam* will send them to Hadhrat Moosa *Alayhis Salam.* Hadhrat Moosa *Alayhis Salam* will send them to Hadhrat Esa *Alayhis Salam*. Hadhrat Esa *Alayhis Salam* will send the creation to the presence of Rasulullah *Sallallahu Alayhi wa Sallam.* Rasulullah *Sallallahu Alayhi wa Sallam* will then fall in to Sajdah. His intercession will be accepted and the Reckoning will commence.

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[26] Soor = the divinely created Horn or Bugle; the sound of which will shatter the heavens and earth.

7. The Reckoning

Every person will be given his or her Book of Deeds. The righteous will be given their Book in the right hand while the sinners will receive it in the left hand. Receiving it in the right hand is the sign of good fortune and success and receiving in the left hand is the sign of misfortune and failure. When every person has read his or her book, the Reckoning will commence. The Ambiya *Alayhimus Salam*, Rasulullah *Sallallahu Alayhi wa Sallam*, his Ummah, Kiraman Katibeen[27], the limbs of the body and the earth will all be witnesses. The deeds will be weighed. The person whose good deeds are heavier will be successful and will enter Jannah and the one whose evil deeds are heavier will fail and be thrown into Jahannnam.

8. Pul Sirat[28]

Above Jahannnam lies a bridge which every person will have to cross. The successful will cross it with the speed of lightning. Others will cross it at slower speeds in accordance to their deeds. Those destined for Jahannnam will from the bridge into Jahannnam.

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[27] Kiraman Katibeen = the angels charged with recording of deeds.

[28] Pul Sirat = Lit. The Straight Bridge

9. Haudhe Kawthar[29]

From the treasures that Allah Ta’ala will bestow upon His Nabi *Sallallahu Alayhi wa Sallam* is Kawthar, which Allah will grant to Rasulullah *Sallallahu Alayhi wa Sallam* on the Plains of Reckoning. Whoever will drink from its waters will never be afflicted by thirst thereafter. Only those who stayed on the original Deen will drink from it. Those who engaged in Bid’ah practices will be deprived of its water.

10. Entrance to Jannah and entrance to Jahannam

Those Muslims whose good deeds are greater, some for whom intercession is made and some, only due to Allah’s grace and favour, will enter Jannah. Some will enter without reckoning, some after reckoning and others after suffering in Jahannam. The disbelievers, polytheists, and hypocrites will remain in Jahannam forever.

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[29] Haudhe Kawthar = The lake or reservoir of Kawthar. Kawthar is a river of Jannah that Allah bestowed upon his Nabi *Sallallahu Alayhi wa Sallam.* The water of the River Kawthar will flow in to the Haudh from where Rasulullah *Sallallahu Alayhi wa Sallam* will give his Ummah to drink.

Sahabah

Definition of a Sahabi

A “Sahabi” is that person who, in the state of Iman, spent some time in the company of Rasulullah *Sallallahu Alayhi wa Sallam* or Rasulullah *Sallallahu Alayhi wa Sallam* had seen him while in the state of Iman, and subsequently passed away with Iman.

The greatness of a Sahabi

After the Ambiya *Alayhimus Salam*, the Sahabah hold the highest position among mankind, as they were the ones who were first addressed by Wahi. Therefore, after the Sahabah, any individual irrespective of their devotion, worship and piety will never reach the rank of even the lowest Sahabi. As Hadhrat Abu Saeed Khudri *Radhiyallahu Anhu* has reported that Rasulullah *Sallallahu Alayhi wa Sallam* has stated, **“Do not swear my Sahabah, for if one of you had to spend gold equivalent to Mount Uhud it would not reach one or even half a Mudd[30] of theirs.”**

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[30] Mudd = Unit of Volume approximately 775ml

The Benchmark of Iman and Aa’mal

Allah Ta’ala has made the Sahabah the benchmark of Iman and Aa’mal. Only that Iman and Aa’mal will be accepted that are like the Sahabah’s. Allah Ta’ala states, **“If their Iman is like your Iman (O Sahabah) then they have gained guidance.”** (Surah Baqarah Verse 137)

Note: The comparison to the Iman of Sahabah is a comparison of quantity, not quality. Meaning, on whatever the Sahabah brought Iman, you must also bring Iman. The quality of Iman that the Sahabah gained through their companionship of Rasulullah *Sallallahu Alayhi wa Sallam* is impossible to achieve for those who came after according to the Shariah.

In the same vein, Allah Ta’ala has stated, “The first to bring Iman from the Muhajireen and Ansar and those who have followed them in righteousness, Allah is pleased with them and they are pleased with Him.” (Surah Tawbah, Verse 100)

The Honourable Ahlul Bayt *Radhiyallahu Anhum*

Rasulullah’s *Sallallahu Alayhi wa Sallam* pure wives, his three sons: Qasim, Abdullah and Ibraheem *Radhiyallahu Anhum*, his four daughters: Hadhrat Zainab, Hadhrat Ruqayyah, Hadhrat Ummu Kulthoom and Hadhrat Fathimah *Radhiyallahu Anhun*, and the children of his daughters are the Ahlul Bayt. Therefore, those people who consider only Hadhrat Fathimah *Radhiyallahu Anha* to be of the Ahlul Bayt excluding the other children and wives have committed a grave error.

Khilafat Rashidah[31]

The span of the Khilafat Rashidah lasted for thirty years after Rasulullah *Sallallahu Alayhi wa Sallam*. It is also called Khilafat Nubuwwat (The prophetic successorship). The prophecy of these thirty was given in the following Hadith, **"Khilafat (successorship) will last for the thirty years in my Ummah."** (Tirmizi)

In these thirty years, four magnificent Sahabah were appointed as Khalifas in succession:

Khalifah of the Muslims	Period of Khilafat
The first Khalifah, Sayyiduna Abu Bakr Siddeeq *Radhiyallahu Anhu*	2 years, 3 months, 10 days
The second Khalifah, Sayyiduna Umar Farooq *Radhiyallahu Anhu*	10 years, 5 months, 21 days
The third Khalifah, Sayyiduna Uthman Ghani *Radhiyallahu Anhu*	12 years, 11 days
The fourth Khalifah, Sayyiduna Ali Al-Murtadha *Radhiyallahu Anhu*	4 years, 9 months

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[31] Khilafat Rashidah = Lit. Rightly guided successorship

These four eminent personalities are known as the "Khulafa Rashideen" and are also called "Haq Chaar Yaar" (the Four True Companions).

The Disputes amongst the Sahabah *Radhiyallahu Anhum*

The disputes that occurred amongst the Sahabah *Radhiyallahu Anhum* like the Battle of the Camel and the Battle of Siffeen are considered as disputes that had no malicious or evil intent. The Sahabah that participated in these battles were not driven by love of position or wealth, and we should believe them free from giving in to lowly desires. These were the group whose training was done at the hands of Rasulullah *Sallallahu Alayhi wa Sallam* and it is, therefore, impossible for them to fall prey to base desire. **There is Ijma'[32] that the greatest of this Ummah were the Sahabah *Radhiyallahu Anhum*. The highest of the highest non-Sahabi will never reach the rank of the lowest Sahabi, yet despite this, they were still human.** Therefore, in accordance to human nature, the mistakes in judgement that sometimes occurred, do not, in any way, negate their piety or their trustworthiness.

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[32] Ijma' = Consensus of the Ummah, which ranks as the third source of Islamic Law after the Quran and the Sunnah.

The Position of the Ahlus Sunnah wal Jama’ah

For this reason, in regards to the disputes that occurred amongst the Sahabah, our position is to remain silent and whenever the Sahabah are mentioned, they are mentioned only with good.

Once someone asked Imam Shafi’ee (RA) that what is the reality of the dispute between Hadhrat Ali *Radhiyallahu Anhu* and Hadhrat Aisha *Radhiyallahu Anha*? Who was right and who was wrong? Imam Shafi’i (RA) responded, **“When Allah Ta’ala has protected our hands from involvement in that bloodshed, why should we blacken our tongues in discussing the same?”**

Criticism and the right to criticise

It is a principle that seniors may take juniors to task over their actions but juniors do not have that right over their elders. The senior of the Sahabah is Rasulullah *Sallallahu Alayhi wa Sallam* and above Rasulullah *Sallallahu Alayhi wa Sallam* is Allah Ta’ala. If anyone has the right to take the Sahabah to task, then it is Rasulullah *Sallallahu Alayhi wa Sallam* or Allah Ta’ala. However, from their side is the declaration of their eternal happiness with the Sahabah. When this is the case, is there any scope for the latter generation to challenge them. Challenging the Sahabah is similar to spitting at the moon.

Ijtihad and Taqleed

Definition of Ijtihad

Ijtihad refers to a special ability to derive rulings and extract verdicts through which the Imam or Faqeeh fully understands and comprehends the laws, dispensations, secrets, and reasons of the Quran and Ahadith, which are beyond the comprehension of the masses. Those who have this ability to derive rulings are called “Mujtahids”. Those who do not have this ability and, therefore, follow the rulings of a Mujtahid, are called “Muqallid”.

Necessity of Ijtihad

The continuous changes in life constantly present new situations and challenges that require Islamic rulings. The solutions to these issues lie in the principles contained in the Quran and Sunnah but are not expressly mentioned therein. It is the work of the experts of the Quran and Sunnah to find these solutions. Every country has an established and comprehensive constitution and legal framework. When a new situation arises, it is the duty of the highest legal authorities to delve into the constitution and find the correct legal position to address that issue. In a similar manner, the expert Mujtahid deeply ponders over the Quran and Sunnah and finds the correct Islamic position on new matters that arise. Due to this, the Ummah will never become despondent of finding Islamic guidance in their lives.

When is Ijtihad made?

1. When a ruling is *Ghair Mansoos*, i.e. it is not clearly mentioned in the Quran or Sunnah, for e.g. taking an injection while fasting, conducting a Nikah by phone, buying shares in companies, taking out insurance, etc., then it is the duty of the Mujtahid to discover the correct ruling in these matters and it is the duty of those who are not Mujtahids to practice on the findings of the Mujtahid.

2. When a ruling is mentioned in the Quran or Sunnah but there is another ruling mentioned which differs from it, i.e. there are differing religious texts on the same issue. In cases like this, it is the duty of the Mujtahid to determine which ruling is the abrogator and which is the abrogated, or which ruling is preferred, or to reconcile between the rulings, so despite the difference in rulings, the ruling applicable for practice is determined.

3. For example, there are Ahadith which support *Raf'ul Yadayn*[33], like, **"Indeed, Rasulullah *Sallallahu Alayhi wa Sallam* would raise his hands at every Takbeer."** (Sunan Ibn Majah) Differing with this are other Ahadith like, Hadhrat Abdullah bin Mas'ood *Radhiyallahu Anhu* once said, **"Should I not perform with you the Salat performed by Rasulullah *Sallallahu Alayhi wa Sallam*?" He then performed Salah and only raised his hands once (referring to the initial raising of hands at the start of the Salah).** (Sunan Nasai)

From these differing narrations, Imam A'zam Abu Hanifa (RA) has determined the course of action based on the conclusion that the practice of Raf'ul-Yadayn was the initial practice in the early stages of Islam and the practice of not raising the hands was the latter practice. The Muhadditheen and Fuqaha have explained the principle that an initial practice is abrogated if it later changes. For this reason, the practice of Raf'ul-Yadayn that occurred in the early days of Islam is abrogated and the practice of not raising the hands, due to being the latter practice, is the abrogator.

4. When a single text holds a possibility of multiple meanings but Rasulullah *Sallallahu Alayhi wa Sallam* did not qualify

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[33] Raf'ul Yadayn refers to the practice of raising the hands when moving through some of the postures in Salah, like when moving from the standing position to Ruku and Sajdah.

any specific meaning, for e.g. **"And divorced women should remain by themselves for three *Quroo'*."** (Surah Baqarah, Verse 228)

This means that if a man divorces his wife then she should remain in Iddat for Athree menstrual cycles. The word *"Quroo'"* has the meaning of *Haidh* (menstrual cycle) and the meaning *Tuhr* (the clean period between menses) as well. Rasulullah *Sallallahu Alayhi wa Sallam* did not qualify any of the meanings. Imam Abu Hanifa (RA) gave preference to the meaning of Haidh (menses) based on other evidences.

The responsibility of the masses

The responsibility of the masses is to attain sufficient knowledge, practice on it, and acknowledge the virtue of the Mujtahid Ulama by implementing their teachings. The relaxations and concessions that are currently being granted in the name of "Ijtihad" are nothing but an attempt to spread irreligiousness in the Ummah and a plot to create negativity against the pious predecessors. **When the link between the Ummah and the Mujtahideen is broken, then the Ummah will resemble a bird without wings, easily ensnared in misguidance and irreligiousness.** It is for this reason that Hadhrat Abdullah bin Masood has stipulated the following of the Sahabah and religious elders of the Ummah to be essential when he stated,

لَا يَزَالُ النَّاسُ صَالِحِينَ مُتَمَاسِكِينَ مَا أَتَاهُمُ الْعِلْمُ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَمِنْ أَكَابِرِهِمْ، فَإِذَا أَتَاهُمْ مِنْ أَصَاغِرِهِمْ هَلَكُوا

Translation: “Mankind will remain on piety as long as they take their knowledge from the Sahabah and their Elders. When they will take knowledge from juniors (like Doctor So-and-So and Professor So-and-So) they will be destroyed.” (Mujamul Kabeer)

The Mujtahid Imams

Numerous Mujtahid Imams have passed through the annals of Islamic history but Allah, in His wisdom, preserved the Fiqh of only four of the Mujtahid Imams. Even though the research and Ijtihad of the other Mujtahid Imam is accepted and rewarded by Allah, their Fiqh has not been compiled and transmitted to the Ummah in the conclusive manner that the Fiqh of the four great Imams have. These four Mujtahid Imams are: Imam A’zam Abu Hanifa Nu’man bin Thabit, Imam Malik bin Anas, Imam Ahmad bin Muhammad bin Hanbal (famously known as Imam Ahmad bin Hanbal) and Imam Muhammad bin Idris Shafi’i *Rahimahumullah.* The greatest of these four is Imam A’zam Abu Hanifa (RA).

Imam A’zam Abu Hanifa (RA)

His name was Nu’man bin Thabit. According to the most correct view, he was born 80 years after the Hijrah and passed in away in Baghdad in the year 150 Hijri. His honorific title was “Abu Hanifa”. ‘Hanafi’ and ‘Haneef’ refer to shunning all falsehood and turning to Allah alone. Due to Imam A’zam Nu’man bin Thabit’s quality of turning only to Allah, he was called “Abu Hanifa”.

Removing a misconception

Some people have fallen prey to the misconception that “Hanifa” was the name of Imam Saheb’s daughter. The incident goes that she guided Imam to a ruling and for this reason, he became famously known as Abu Hanifa. This is completely incorrect because Imam Saheb had only one child, a son, by the name of Hammad. Allamah Ibn Hajar Al-Haythami (RA) has stated, “Besides Hammad, he had neither a son nor a daughter.” (Al-Khairatul Hisan)

The honorific title of Imam Abu Hanifa is similar to the titles:

Abul Kalam and Abul Hasanat, etc.[34]

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[34] Abul Kalam literally means Father of Kalam. Kalam here refers to the study of Aqeedah (Religious Beliefs). This title is used for a person who gained prominence in the field of Aqeedah. Abul Hasanaat means Father of Good Deeds, which is a title bestowed on a person who excels in good deeds. These titles are not to show parentage but rather to indicate virtue. Similar is the title ‘Abu Hanifa’.

Imam A’zam in the view of other Imams

1. Imam Malik (RA) has stated regarding Imam Abu Hanifa (RA), “I have seen such a man, if he argued that a wooden pillar was gold, he would produce such proof that would compel you to accept his word.” (Ikmal)

2. Imam Shafi’i (RA) in acknowledging the greatness of Imam Abu Hanifa (RA) has stated, **“In the field of Fiqh, Mankind are the dependents of Abu Hanifa.”** (Fiqh Ahlil Iraq wa Hadithi-him lil Kawthari)

3. Imam Ahmad bin Hanbal (RA) has stated about Imam Abu Hanifa (RA), “He was from the men of piety, discarding the worldly life and dedicated to the hereafter. His position is such that none can reach him. Mansoor had him lashed by whip to force him to accept the position of magistrate yet still he refused. May Allah’s Mercy and Pleasure descend on him.” (Al-Khayratul Hisan)

To gain further insight in the merits and virtues of Imam Abu Hanifa (RA), you may read the following:

1. Imam A’zam Abu Hanifa ka Muhadithana Maqam (Imam A’zam Abu Hanifa’s eminence in the field of Hadith) by Hafiz Zuhoor Ahmad Al-Husayni
2. Maqam Abi Hanifa Rahimahullah (The Status of Abu Hanifa Rahimahullah) by Moulana Sarfaraz Khan Safdar (RA)

3. Aatharul Hadith by Allamah Khalid Mahmood (PhD London)

Besides these, the Ulama have compiled numerous works on this topic.

Imam Malik (RA)

Imam Malik bin Anas (RA), according to the most famous view, was born in the year 93 and according to authentic reports passed away in the year 179 Hijri. **Imam Malik is a universally accepted master in the field of Hadith.** Great Muhadditheen and renowned Fuqaha had the honour of being his students. From far off places like Egypt, the Western Cities, and Spain, group after group, in their longing for knowledge, would come to him in Madinah Munawwarah and would benefit from his company. Al-Zawadi has written in his Kitab, Manaqib Imam Malik, that Imam Shafi'i (RA) has stated, **"If it were not for Malik and Sufyan, the knowledge of Hijaz (the Arabian peninsula) would have been lost."**

Even though Imam Malik was himself a Mujtahid, he would consult with Imam Abu Hanifa, as his contemporary, in many rulings. He would afford Imam Abu Hanifa the greatest respect as from the four Imams, **it was only Imam Abu Hanifa**

who gained the honour of being a Taabi'ee[35]. For this reason, Imam Abu Hanifa holds a higher rank than the other three Imams.

Imam Shafi'i (RA)

Imam Muhammad bin Idris bin Al-Abbas Ash-Shafi'i (RA) was born in the year 150 Hijri. He is that fortunate Imam who studied the Maliki Fiqh directly from Imam Malik and who studied the Hanafi Fiqh at the hands of Imam Abu Hanifa's esteemed student, Imam Muhammad bin Hasan Ash-Shaybani (RA). He was an exemplary composition of the knowledge of the masters of Hadith and the masters of Fiqh. That is why Imam Ahmad bin Hanbal (RA) has stated regarding him, **"If Imam Shafi'i Rahimahullah did not exist we would not have gained the true understanding of Hadith."** (Tawaaliyut Ta'sees li Ibn Hajar Al-Asqalani)

Imam Ahmad bin Hanbal (RA)

Imam Ahmad bin Hanbal bin Hilal Az-Zahabi Al-Marwazi (RA) was born in Baghdad in the year 164 Hijri and passed away in Baghdad in the year 241 Hijri. In his search for knowledge, he travelled to Egypt, Makkah, Madinah, Yemen, and many other places. In defending the Belief that the Quran is uncreated, he suffered much abuse from the ruling powers of the time. In spite of the torture he suffered, his resolve did not falter for a second. He was an eminent Alim and Faqeeh. Imam Shafi'i (RA) has stated, **"I departed from Baghdad and did not leave behind a man with more Takwa than (Ahmad) bin Hanbal."**

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[35] Tabi'ee refers to a Muslim who had met the Sahabah.

(At-Tales banal Far)

Knowledge and Practice

Allah Ta'ala had sent, for the guidance of mankind, many Ambiya and had revealed to them Books and Scrolls. The final revelation sent to His final Nabi, Hadhrat Muhammad *Sallallahu Alayhi wa Sallam*, was the Quran.

The Quran has three essential rights on us:

- Firstly, reciting the Quran,
- Secondly, understanding the Quran and
- Thirdly, acting upon the Quran.

Reading the Quran

It is the right of the Quran to be recited with correct pronunciation bearing in mind the rules of Qira'at and to learn the same under the guidance of an expert Qari. The correct recitation of the Quran cannot be achieved except by learning it from an expert Qari. It is for this reason that Rasulullah *Sallallahu Alayhi wa Sallam* has stated, **"Learn the recitation of the Quran from four: Ibn Mas'ood, Salim Mawla Abi Huzaifah, Ubayy and Maaz bin Jabal."** (Bukhari)

Understanding the Quran

As a person requires the guidance of an expert Qari in the reading of the Quran; so too does one requires the guidance of the Ulama and Fuqaha in the understanding of the Quran. This is because the Quran is that book that is an eternal miracle. Deep wisdom, secrets, eloquence, rhetoric, and intricate academic points are the adornment of the Quran. If the understanding of the Quran was readily grasped by every layperson, then it would not be a miracle. Its wonders and treasures are only understood by a select few who are called Mujtahideen and Fuqaha. It is for this reason that to understand the Quran, we must revert to the Ulama who understand it and know how to read it.

Acting in accordance to the Quran

The third level is to act in accordance to the Quran. As in the recitation of the Quran, we require the Qurraa[36] and in understanding it we require the Ulama, similarly in practicing upon it we require the Mashaikh[37], in whose blessed company the Shariah becomes a person's nature. In fact, the actual foundation for the advancement of every great Islamic personality who has lived was their connection with Allah. That is why the company of the Mashaikh and taking Bay'at for one's personal reformation are very important.

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[36] Qurraa is the plural of Qari

[37] Mashaaikh = Spiritual guides

The conditions for Bay'at

Without looking at the popularity of an individual, nor the amount of Mureeds he has, the following matters are to be considered:

1. The person to whom Bay'at is given should be from those who follow the Sirate Mustaqeem and he should be a devoted follower of the Sunnah.

2. Sitting in his spiritual discourses should create a concern for the hereafter and one should perceive the closeness of Allah.

3. He should remain far from every type of sin and immodesty, no matter how small, and the same quality should be found in those who have benefitted from his spirituality.
4. Those who sit in his gatherings should be, predominantly, those who are religious and he should enjoy the support of the Ulama.

5. He should have been given permission to accept Bay'at by a reputable Shaikh.

Forty Ahadith

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينَهَا بَعَثَهُ اللّهُ يَوْمَ الْقِيَامَةِ فَقِيهًا عَالِمًا

Hadhrat Maaz bin Jabal *Radhiyallahu Anhu* narrates that Rasulullah *Sallallahu Alayhi wa Sallam* has stated, “Whoever will preserve for my Ummah forty Ahadith relating to matters of Deen, Allah will resurrect him on the Day of Qiyamah as a Faqeeh and Alim.” (Kitabul Ilal li Daraqutni)

Note: The Ahadith of Rasulullah *Sallallahu Alayhi wa Sallam* are part of the foundation of the Shariah. To memorise them and to practice on them are means of salvation and success. We have narrated forty Ahadith on various topics hereunder. Memorise them, practice on them, and convey them to others.

1. The Pillars of Islam

عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ “ بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلَهَ إِلَّا اللّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالحَجِّ، وَصَوْمِ رَمَضَانَ “

Hadhrat Ibn Umar *Radhiyallahu Anhu* narrates that Rasulullah *Sallallahu Alayhi wa Sallam* has stated, “Islam is built on five things: 1. To testify that there is none worthy of worship but Allah and Muhammad is the Rasul-Messenger of Allah, to establish Salah, to give Zakat, Hajj and the fast of Ramadan.” (Bukhari)

Note: The continued existence of a building relies on its foundation. If the foundation is defective, then it is likely that the building itself will collapse. The foundation of Islam is built on the five aforementioned things. Remaining steadfast on them and incorporating them in one’s life are the means for the continued existence and protection of Islam.

2. Finality of Prophethood

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنِّي خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي»

Hadhrat Huzaifah Radhiyallahu Anhu narrates that Rasulullah *Sallallahu Alayhi wa Sallam* has stated, **“I am the last of the Ambiya. No Nabi will come after me.”** (Musnad Ahmad)

Note: The Finality of Prophethood (no Nabi will be created after Rasulullah *Sallallahu Alayhi wa Sallam*) is the unanimous view of the entire Ummah. Anyone who claims Prophethood after Rasulullah *Sallallahu Alayhi wa Sallam* is a blatant liar and a Dajjal.

3. Rasulullah Sallallahu Alayhi wa Sallam is alive

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْأَنْبِيَاءُ أَحْيَاءٌ فِي قُبُورِهِمْ يُصَلُّونَ»

Hadhrat Anas bin Malik Radhiyallahu Anhu reports that Rasulullah *Sallallahu Alayhi wa Sallam* has stated, **"The Ambiya are alive in their graves, performing Salah."** (Musnad Abi Ya'la)

Note: It is the unanimous belief of the Ahlus Sunnah wal Jama'ah that the Ambiya are alive in their blessed graves. **Whoever rejects this belief is out of the fold of the Ahlus Sunnah wal Jama'ah.** He is a bid'ati and astray and such a person may not be followed. It is the ruling of the Shariah that to perform Salah behind such a person is Makrooh Tahreemi.

4. Preservation of the bodies of the Ambiya *Alayhimus Salam*

عَنْ أَوْسِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ عَلَيْهِ السَّلَام وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثِرُوا عَلَيَّ مِنْ الصَّلَاةِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ أَيْ يَقُولُونَ قَدْ بَلِيتَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ عَلَيْهِمْ السَّلَام

Hadhrat Aws bin Aws *Radhiyallahu Anhu* reports that Rasulullah *Sallallahu Alayhi wa Sallam* has said, "Indeed from the best of your days is the day of Jumuah. In it, Adam *Alayhis Salam* was created and in it was his demise, in it will be The Blowing and in it will be The Unconsciousness. So increase your Salat upon me, for verily your Salat is presented to me.” The Sahabah enquired, “How will our Salat be presented to you when you (your body) has disintegrated?” Rasulullah *Sallallahu Alayhi wa Sallam* replied, “Indeed, Allah, the Noble and Majestic, has prohibited the earth from consuming the bodies of the Ambiya.” (Nasai)

Note: As it is proven from this blessed Hadith that the physical body of Rasulullah *Sallallahu Alayhi wa Sallam* has complete involvement in the presentation of Durood Shareef, it is also proven from the question of the Sahabah, that it is necessary for Rasulullah’s pure body to be in existence together with the Rooh. This is because without a Rooh, the body is a corpse without feeling or perception. We learn from this that the preservation of the bodies of the Ambiya *Alayhimus Salam* is an additional proof for the Ambiya *Alayhimus Salam* being alive.

5.The Hearing of Durood and Salam

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ، وَمَنْ صَلَّى عَلَيَّ نَائِيًا أَبْلَغْتُهُ

Hadhrat Abu Hurairah *Radhiyallahu Anhu* reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, “Whoever recites

Durood upon me at my grave, I hear it myself; and whoever recites Durood upon me from a distance, then it is conveyed to me.” (Jilaa-ul Afhaam)

Note: Rasulullah *Sallallahu Alayhi wa Sallam* hears the Durood being recited upon him at his grave and if he deems it fit, he responds to it. This is the unanimous belief of the Ahlus Sunnah wal Jama’ah.

6. Virtue of Durood Shareef

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا

Hadhrat Abu Hurairah *Radhiyallahu Anhu* reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, **“Whoever send one Durood upon me, Allah sends ten mercies on him.”** (Saheeh Muslim)

Note: Sending Durood upon Rasulullah *Sallallahu Alayhi wa Sallam* is a clear sign of love for him. For an ummati to make Dua for his Nabi that he be granted Rahmah, Barakah and elevated stages in the hereafter is in fact the practical expression of the respect and honour that resides in the hearts of true lovers. Make Durood Shareef the chant of your life, show your love and respect, and become immersed in the Allah Ta’ala’s oceans of mercy.

7. Presentation of Deeds

عَنْ عَبْدِ اللهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلى الله عليه وسلم : حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَنُحَدِّثُ لَكُمْ ، وَوَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ ، فَمَا رَأَيْتُ مِنَ خَيْرٍ حَمِدْتُ اللَّهَ عَلَيْهِ ، وَمَا رَأَيْتُ مِنَ شَرِّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ

Hadhrat Abdullah bin Mas'ood *Radhiyallahu Anhu* reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, "My life is a means of goodness for you, you present your difficulties and I provide the solutions. My death will also be a means of goodness for you. Your deeds will be presented to me; I will praise Allah for the good I see and I will ask Allah to forgive you for the sins I see." (Musnad Bazzaar)

Note: Rasulullah *Sallallahu Alayhi wa Sallam* will thank Allah for the good he sees in his Ummah and he will ask Allah's forgiveness on behalf of the sinners of the Ummah.

8.Qiyamat

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَعْرَقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرَقُهُمْ فِي الْأَرْضِ سَبْعِينَ ذِرَاعًا وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذَانَهُمْ

Hadhrat Abu Hurairah *Radhiyallahu Anhu* reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, "People will perspire so much on the Day of Qiyamah that their perspiration will soak to a depth of sixty cubits in the earth, then it will close in on them until it reaches the height of their ears.” (Bukhari)

Note: Always remember the terror of Qiyamah, the eventual destruction of this world, the resurrection that follows and correct your life. For, the fear of the Interrogation of the hereafter drives a person to adopt the correct way of living.

9. Intercession

عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي آتٍ مِنْ عِنْدِ رَبِّي فَخَيَّرَنِي بَيْنَ أَنْ يُدْخِلَ نِصْفَ أُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ فَاخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا

Hadhrat Awf bin Malik *Radhiyallahu Anhu* reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, “A being (an angel) came to me from my Rabb and offered me a choice of two things: that half my Ummah be granted Jannah or that I be granted the right of Intercession. I chose Intercession and it will be for those who passed away without ascribing partners to Allah.” (Tirmizi)

Note: How may one acquire the intercession of Rasulullah *Sallallahu Alayhi wa Sallam*? It is attained by holding fast to the Aqeedah of Tawheed and by reciting the Dua after Azan. Through this, we will gain the intercession of Rasulullah *Sallallahu Alayhi wa Sallam*.

10. Waseela

عَنْ أَبِي أمامة بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ عمه عثمان بن حنيف: أَنَّ رَجُلًا كَانَ يَخْتَلِفُ إِلَى عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ فِي حَاجَةٍ لَهُ وَكَانَ عُثْمَانُ لَا يَلْتَفِتُ إِلَيْهِ وَلَا يَنْظُرُ فِي حَاجَتِهِ فَلَقِيَ عُثْمَانَ بْنَ حُنَيْفٍ فَشَكَا ذَلِكَ إِلَيْهِ فَقَالَ لَهُ عُثْمَانُ بْنُ حُنَيْفٍ ائْتِ الْمِيضَأَةَ فَتَوَضَّأَ ثُمَّ ائْتِ الْمَسْجِدَ فَصَلِّ فِيهِ رَكْعَتَيْنِ ثُمَّ قُلْ: اَللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيِّ الرَّحْمَةِ

A man would often come to Hadhrat Uthman bin Affan *Radhiyallahu Anhu* to have a need of his fulfilled but Uthman *Radhiyallahu Anhu* (most probably due to his busy schedule) would not afford him attention, nor fulfil his need. This person met Hadhrat Uthman bin Haneef *Radhiyallahu Anhu* and complained to him about his situation. Hadhrat Uthman bin Haneef advised him to go the place of Wudhu, perform Wudhu, then go to the Masjid and perform two Rakats of Salah and then say:

اَللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيِّ الرَّحْمَةِ

"O Allah, I ask you and through the Waseela of Muhammad *Sallallahu Alayhi wa Sallam*, the Nabi of mercy, I turn to you." (Mujamus Sagheer)

Note: Waseela has a great effect in the speedy acceptance of Dua. Subsequently, at the end of the aforementioned Hadith, it is mentioned that through the blessing of this Dua, Hadhrat Uthman bin Affan *Radhiyallahu Anhu* received this person with honour and respect and fulfilled his need.

11. Virtue of Salah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَرَأَيْتُمْ لَوْ أَنَّ نَهَرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا مَا تَقُولُ ذَلِكَ يُبْقِي مِنْ دَرَنِهِ قَالُوا لَا يُبْقِي مِنْ دَرَنِهِ شَيْئًا قَالَ فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِ الْخَطَايَا

Hadhrat Abu Hurairah *Radhiyallahu Anhu* reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, “If a person has a river running by his front door in which he bathes five time a day, is it possible for dirt to remain on his body?” The Sahabah *Radhiyallahu Anhu* replied, “Not a speck of dirt will remain.” Rasulullah *Sallallahu Alayhi wa Sallam* then said, “Similar is the effect of the five daily Salah. Through its performance, Allah erases sins.” (Bukhari)

Note: This Hadith announces Allah’s special gift of forgiveness upon the performance of the five daily Salah. Allah Ta’ala looks for excuses to forgive His servants. The promise of so much forgiveness upon the performance of the five daily Salah is truly Allah’s favour. Therefore, be punctual on Salah, conscious of its proper performance and etiquette, and continue your travel on this journey of forgiveness.

12. Folding the hands below the navel in Salah

عَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَضَعَ يَمِينَهُ عَلَى شِمَالِهِ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ

Hadhrat Waail bi Hujr *Radhiyallahu Anhu* reports, “I saw Rasulullah *Sallallahu Alayhi wa Sallam* placing his right hand over his left hand, below his navel, in Salah.” (Musannaf ibn Abi Shaibah)

Note: The condition of a person in one Salah is one of humbleness and submission in the court of Allah Ta’ala. It demands that together with the internal feeling of the heart, the posture of the body should also display submission and humility. Keeping the eyes downcast, standing with the hands folded and especially folding them below the navel is without doubt the demand of the self-effacement that is required in the court of our Rabb, the Majestic.

13. Not reciting Qirat behind the Imam

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَرَأَ فَأَنْصِتُوا وَإِذَا قَالَ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ فَقُولُوا آمِينَ

Hadhrat Abu Hurairah *Radhiyallahu Anhu* reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, “The Imam is there to be followed, thus when he makes Takbeer[38], you also make Takbeer, when he recites Qirat then remain silent and when he says, “غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ” then say, “Aameen”. (Ibn Majah)

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[38] Takbeer = Saying Allahu Akbar

Note: The Imam is an ambassador in the court of Allah on behalf of the entire congregation. Just as the speech of an ambassador and the oration of an envoy are considered on behalf of their delegations, similarly, Shariah has considered the Imam’s Qirat to be on behalf of those who follow him. At the time of Qirat, the congregation is instructed to remain silent whether the Qirat is recited audibly or inaudibly.

14. Reciting Aameen softly

وَقَدْ سَمِعْتُهُ مِنْ وَائِلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ صَلَّى مَعَ النَّبِيِّ صلى الله عليه وسلم فَلَمَّا قَرَأَ {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ} قَالَ : آمِينَ خَفَضَ بِهَا صَوْتَهُ

Hadhrat Waail bin Hujr *Radhiyallahu Anhu* narrates, “I performed Salah with Rasulullah *Sallallahu Alayhi wa Sallam*; when he recited, “غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ” he said Aameen softly.” (Musnad Abi Dawood At-Tayaalisi)

15. Not raising the hands during Salah

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ أَلَا أُخْبِرُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَقَامَ فَرَفَعَ يَدَيْهِ أَوَّلَ مَرَّةٍ ثُمَّ لَمْ يُعِدْ

Hadhrat Abdullah bin Mas’ood *Radhiyallahu Anhu* once said, “Should I not perform the Salah of Rasulullah *Sallallahu*

Alayhi wa Sallam for you?” He stood up and raised his hands for the Takbeer Tahreemah[39] and thereafter he did not raise his hands. (Nasai)

Note: Raf’e Yadayn refers to raising the hands as is done when one commences Salah. In the early period of Islam, the hands were raised when the changing of the postures of Salah: standing, Ruku and Sajdah. Later, this practice was stopped and abrogated. Therefore, in the five daily Salah, Raf’e Yadayn is only performed for the Takbeer Tahreemah. While changing postures, it is not performed. However, in the extra Takbeers of Eid Salah and in the Takbeer of Dua Qunoot, Raf’e Yadayn is performed as this is established from the Ahadith and the statements of the Sahabah. Therefore, our practice is on this.

16. Three Rakats of Witr

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ فَقَالَتْ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً يُصَلِّي أَرْبَعًا فَلَا تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي ثَلَاثًا

Hadhrat Abu Salamah bin Abdir Rahman once asked Hadhrat Aisha Radhiyallahu Anha, “How was the Salah of

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[39] Takbeer Tahreemah = The commencing Takbeer of Salah

Rasulullah *Sallallahu Alayhi wa Sallam* in Ramadan?” She replied, **“Rasulullah *Sallallahu Alayhi wa Sallam* would not perform more than eleven Rakats of Salah in Ramadan or out of Ramadan. He would first perform four Rakats. Do not ask about their length and beauty. He would then perform another four Rakats. Do not ask about their length and beauty. Then he would perform three Rakats Witr.”** (Bukhari)

Note: This Hadith discusses the Tahajjud and Witr of Rasulullah *Sallallahu Alayhi wa Sallam*. Tahajjud is Mustahab whereas Witr is Wajib. Witr consists of three Rakats that are performed after the Fardh and Sunnats of Esha. The method of performing Witr is that at the end of the second Rakat, Tashahhud is performed. In the third Rakat, Surah Fatiha and an additional Surah are recited. After the Surah, the Musalli will raise his hands and say, “Allahu Akbar” and after folding the hands once again, will recite Dua Qunoot. After this, Ruku is performed.

17. Virtue of fasting

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ وَلِلصَّائِمِ فَرْحَتَانِ حِينَ يُفْطِرُ وَحِينَ يَلْقَى رَبَّهُ وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ

Hadhrat Ali bin Abi Talib Radhiyallahu Anhu reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, “Allah Ta’ala has stated, ‘Indeed the fast is for Me and I will give the reward for it. For the fasting person there are two joys: the joy of Iftar and the joy when he meets his Rabb. And by the oath of He who holds my soul in His hand, the smell that emits from the mouth of the fasting person is more fragrant by Allah than the scent of musk.” (Nasai)

18. The virtue of Qurbani

عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْأَضَاحِيُّ قَالَ سُنَّةُ أَبِيكُمْ إِبْرَاهِيمَ قَالُوا فَمَا لَنَا فِيهَا يَا رَسُولَ اللَّهِ قَالَ بِكُلِّ شَعَرَةٍ حَسَنَةٌ قَالُوا فَالصُّوفُ يَا رَسُولَ اللَّهِ قَالَ بِكُلِّ شَعَرَةٍ مِنْ الصُّوفِ حَسَنَةٌ

Hadhrat Zaid bin Arqam Radhiyallahu Anhu reports that the Sahabah of Rasulullah *Sallallahu Alayhi wa Sallam* asked, **“O Rasulullah, What is this sacrifice?”** Rasulullah *Sallallahu Alayhi wa Sallam* replied, **“It is the Sunnah of your forefather, Ibrahim.”** They further asked, **“What reward will receive for the Qurbani?”** Rasulullah *Sallallahu Alayhi wa Sallam* replied, **“You will receive a reward for every hair (of the animal).”** They then asked, **“What about wool O Rasulullah?”** Rasulullah *Sallallahu Alayhi wa Sallam* replied, **“For every fibre of wool is a reward.”** (Sunan Ibn Majah)

Note: Qurbani is a momentous Ibadah. It has continued from the time of Hadhrat Adam *Alayhis Salam* to the Ummah of Rasulullah *Sallallahu Alayhi wa Sallam*. Because Qurbani has a special link to the time of Hadhrat Ibrahim *Alayhis Salam*, it has been referred to as the Sunnah of Ibrahim. Rasulullah *Sallallahu Alayhi wa Sallam* was continuous in his performance of Qurbani. From Qurbani, the Muslim Ummah is taught the person the lesson of being prepared to sacrifice everything in the obedience of Allah.

19. Four Takbeers in Salatul Janazah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ وَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ وَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ

Hadhrat Abu Hurairah *Radhiyallahu Anhu* narrates, “On the day Najashi passed away Rasulullah *Sallallahu Alayhi wa Sallam* informed the Sahabah of his death and took them out to the Eid Gah. He made them stand in rows and performed (Najashi’s) Janazah Salah with four Takbeers.” (Bukhari)

Note: Hadhrat Najashi (RA) passes away in Abyssinia and Rasulullah *Sallallahu Alayhi wa Sallam* performed his Janazah Salah in Madinah. Either his body was brought miraculously to Madinah for the Janazah Salah or this form of Janazah Salah was a speciality of Rasulullah *Sallallahu Alayhi wa Sallam*. We learn from this Hadith that Janazah Salah has four Takbeers. From other narrations, we learn the recitations of Janazah Salah: After the first Takbeer, the praises of Allah are recited, after the second Takbeer, Durood upon Rasulullah *Sallallahu Alayhi wa Sallam* is recited, after the third Takbeer, Dua is made for the deceased and the Janazah Salah is completed after the fourth Takbeer with Salam.

20. Twenty Rakats of Taraweeh

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي فِي رَمَضَانَ عِشْرِينَ رَكْعَةً وَالْوِتْرَ

Hadhrat Ibn Abbad *Radhiyallahu Anhuma* narrates, "Rasulullah *Sallallahu Alayhi wa Sallam* would perform twenty Rakats of Taraweeh and three Rakats of Witr in Ramadan." (Musannaf Ibn Abi Shaybah)

Note: Taraweeh is Sunnah Muakkadah. Rasulullah *Sallallahu Alayhi wa Sallam* performed twenty Rakats of Taraweeh. This has been the continuous practice of the Khulafa Rashideen: Hadhrat Umar, Hadhrat Uthman, Hadhrat Ali, the Mujtahid Imams and the Ulama and Mashaikh. **It has been the practice of the Islamic world for fourteen centuries and the Ijma of the Ummah is on this.** Therefore, twenty Rakats of Taraweeh should be performed.

21. Greatness of the Sahabah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا أَصْحَابِي لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ

Hadhrat Abu Hurairah Radhiyallahu Anhu narrates that Rasulullah Sallallahu Alayhi wa Sallam said, “Do not speak ill of my Sahabah, do not speak ill of my Sahabah. By the oath of He in whose hand lies my soul, if any of you had to spend gold equivalent to the mountain of Uhud, you would not receive the reward they attain by spending one Mudd of half a Mudd in charity.” (Muslim)

Note: The Sahabah achieved their status through the blessings of Rasulullah’s *Sallallahu Alayhi wa Sallam* company. After them, the greatest Alim, worshipper, and saint of the Ummah will never reach the rank of the lowest Sahabi. The Sahabah are the benefactors of the Ummah. To think ill of them is Haram and to speak against them is a monstrous crime. The respect and honour of the Sahabah should be in the heart of every Muslim and their teachings should be cherished.

22. The Greatness of Fiqh

قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ يُرِدْ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

Hadhrat Muawiyah *Radhiyallahu Anhu* narrates that Rasulullah *Sallallahu Alayhi wa Sallam* said, **“When Allah intend**

goodness for a person he grants him Faqahat[40] in Deen.” (Bukhari)

Note: Fiqh is that great knowledge through which the solutions of life’s practical questions are revealed in the light of Quran, Sunnah, Ijma, and Qiyas. The knowledge of Halal and Haram, permissible and impermissible, reprehensible and permitted is attained through deep study and pondering over the intricacies of the Quran and Sunnah. The ability of this deep study and pondering is only through Allah’s gifting. It is for this reason that this highest level of understanding the Deen has been termed as complete goodness. May Allah Ta’ala always keep our attachment to Fiqh and the Fuqaha.

23. The status of the Faqeeh

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقِيهٌ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ

Hadhrat Ibn Abbas *Radhiyallahu Anhu* narrates that Rasulullah *Sallallahu Alayhi wa Sallam* said, **“One Faqeeh is harder on Shaytan than a thousand worshippers.”** (Ibn Majah)

Note: The rank of the Faqeeh is higher than the worshipper because the Faqeeh’s knowledge benefits himself and others, whereas the worship of the worshipper only benefits himself. When there is a difference in work, there is a difference in rank.

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[40] Faqahat = Deep understanding

24. The status of the Muhadditheen

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ نَضَّرَ اللَّهُ اِمْرَأً سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَ فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ

Hadhrat Ibn Masood *Radhiyallahu Anhu* narrates that Rasulullah *Sallallahu Alayhi wa Sallam* said, “May Allah keep fresh and radiant that person who hears something from me and conveys it exactly as he has heard it. For there are many to whom my words will reach who will understand it better than those who heard it directly.” (Tirmizi)

Note: The great virtue of the Muhadditheen is established from this Hadith. This group of the Ummah have given their lives to the memorisation, recording, and preservation of the text and Sanad of the Ahadith. With great sacrifice, they propagated the Ahadith and protected it from additions and subtractions.

25. The inheritance of the Ambiya *Alayhimus Salam*

عن أَبي الدرداء رضي الله عنه قَالَ: سَمِعْتُ رسول الله صلى الله عليه وسلم يقول: مَنْ سَلَكَ طَرِيقاً يَبْتَغِي فِيهِ عِلْماً سَهَّلَ اللهُ لَهُ طَرِيقاً إِلَى الجَنَّةِ، وَإنَّ المَلاَئِكَةَ لَتَضَعُ أجْنِحَتَهَا لِطَالِبِ العِلْمِ رِضاً بِمَا يَصْنَعُ ، وَإنَّ العَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّماوَاتِ وَمَنْ فِي الأَرْضِ حَتَّى الحيتَانُ في المَاءِ ، وَفضْلُ العَالِمِ عَلَى العَابِدِ كَفَضْلِ القَمَرِ عَلَى

سَائِرِ الكَوَاكِبِ ، وَإِنَّ العُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ ، وَإِنَّ الأَنْبِيَاءَ لَمْ يَوَرِّثُوا دِينَاراً وَلاَ دِرْهَماً وَإِنَّمَا وَرَّثُوا العِلْمَ ، فَمَنْ أَخَذَهُ أَخَذَ بحَظٍّ وَافِرٍ

Hadhrat Abu Darda *Radhiyallahu Anhu* reports, "I heard the Rasool of Allah *Sallallahu Alayhi wa Sallam* saying, 'Whoever traverses a path with the objective of gaining Ilm, Allah eases for him the path to Jannah. Indeed, the Angels spread their wings for the seeker of Ilm in happiness of what he does. Every being in the heavens and the earth seeks forgiveness for the Alim to the extent that even the fish in the oceans do the same. The virtue of the Alim over the Abid (devout worshipper) is like the virtue of the moon over all the stars. Without doubt, the Ulama are the heirs of the Ambiya. The Ambiya did not leave a legacy of gold and silver. Their sole legacy was Ilm. Thus whoever acquires this legacy has indeed acquired something momentous.'" (Abu Dawood)

Note: The Ambiya *Alayhimus Salam* remove the dark covering of ignorance from their Ummats and enlighten them with Ilm. The objective of their lives is neither wealth nor the enjoyments of the world. For this reason, their inheritance is Ilm, not wealth, and riches. The inheritors of this legacy of knowledge are the Ulama who have given their heart and soul in the preservation and propagation of Ilm. Therefore, value the Ulama, sit in their gatherings, and illuminate your heart with blessings of Ilm.

26. Virtue of the Quran

عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Hadhrat Uthman *Radhiyallahu Anhu* narrates that Rasulullah *Sallallahu Alayhi wa Sallam* said, **“The best of you is he who learns the Quran and teaches it.”** (Bukhari)

Note: Since the Quran is the foundation of the Deen, its preservation and propagation is the axis of Deen. The superiority of learning and teaching it is therefore evident. However, there are different ranks of learning it. The highest rank is to understand its meaning, explanation, and objectives. The lowest rank is to learn just its recitation.

27. Memorising the Quran

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْآنَ وَاسْتَظْهَرَهُ فَأَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ أَدْخَلَهُ اللَّهُ بِهِ الْجَنَّةَ وَشَفَّعَهُ فِي عَشْرَةٍ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ وَجَبَتْ لَهُ النَّارُ

Hadhrat Ali Radhiyallahu Anhu reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, “Whoever reads the Quran and memories it and takes it Halal as Halal and its Haram as Haram, Allah will admit him in Jannah and accept his intercession on behalf of ten people of his family who were destined for the Fire.” (Tirmizi)

Note: The great virtue of a Hafiz is hereby established on condition that the Hafiz practices his Deen. Endeavour to become a Hafiz or beautify your children with this adornment so that by virtue of the bounty of the Quran you may attain success in the hereafter.

28. Following the Sunnah

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَمَسَّكَ بِسُنَّتِيْ عِنْدَ فَسَادِ أُمَّتِيْ فَلَهُ أَجْرُ مِائَةِ شَهِيْدٍ

Hadhrat Ibn Abbas *Radhiyallahu Anhu* narrates that Rasulullah *Sallallahu Alayhi wa Sallam* said, **"He who holds fast to my Sunnah at the time of the corruption of my Ummah will receive the reward of one hundred martyrs."** (Kitabuz-Zuhd lil Bayhaqi)

Note: Sunnat is the name of the everlasting system of Deen. To follow the Sunnah is to nourish the continuity of this system and this is what ensures the existence of any religion or faith. It is for this reason that the Sunnah has such great importance in Islam. Consequently, if a time comes upon the Ummah when people no longer practice on the Sunnah, then the one who will follow the Sunnah will receive the reward of one hundred martyrs. Therefore, practice upon the Sunnah and encourage others to do the same.

29. Refuting Bid’ah[41]

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقْبَلُ اللَّهُ لِصَاحِبِ بِدْعَةٍ صَوْمًا وَلَا صَلَاةً وَلَا صَدَقَةً وَلَا حَجًّا وَلَا عُمْرَةً وَلَا جِهَادًا وَلَا صَرْفًا وَلَا عَدْلًا يَخْرُجُ مِنْ الْإِسْلَامِ كَمَا تَخْرُجُ الشَّعَرَةُ مِنْ الْعَجِينِ

Hadhrat Huzaifah *Radhiyallahu Anhu* narrates that Rasulullah *Sallallahu Alayhi wa Sallam* said, “Allah does not accept the fast, or the Salah, or the Sadaqah, or the Haj, or the Umrah, or the Jihad, or any good action of a person of Bid’ah. He will leave Islam as a strand of hair is removed from flour.” (Ibn Majah)

Note: To refute an established practice in Deen is termed as ‘Ilhad’ while to include something in Deen that is not a part of it is termed as ‘Bid’ah’. It is as if the person involved in Bid’ah considers Islam incomplete and I am the one to complete it. Every day sees new innovations in Aqaid and Aamal being forged and spread in the name of Deen. In matters of Deen like Salah, Fasting, Haj, Zakat, etc., people are introducing additions from their own side. Thus their actions are ruined and are not accepted. May Allah Ta’ala protect us from Bid’ah, Aameen.

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[41] Bid’ah = Practices that people consider to be part of Islam but have no basis in the authentic sources of Islam.

30. The rights of Muslims

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلَامِ وَعِيَادَةُ الْمَرِيضِ وَاتِّبَاعُ الْجَنَائِزِ وَإِجَابَةُ الدَّعْوَةِ وَتَشْمِيتُ الْعَاطِسِ

Hadhrat Abu Hurairah *Radhiyallahu Anhu* reports, “I heard Rasulullah *Sallallahu Alayhi wa Sallam* saying, ‘The right of a Muslim over another Muslim are five: To reply to Salam[42], to visit the sick, to attend the Janazah, to accept the invitation and to reply to one who has sneezed.’” (Bukhari)

Note: The terming of these actions as rights indicate that due diligence must be afforded to them. Wherever these actions are performed, a healthy society comes into being, and mutual brotherhood and justice prevails.

31. The rights of Parents

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رِضَا اللهِ مِنْ رِضَا الْوَالِدَيْنِ وَسَخَطُ اللهِ مِنْ سَخَطِ الْوَالِدَيْنِ

Hadhrat Abdullah bin Amr *Radhiyallahu Anhu* narrates that Rasulullah *Sallallahu Alayhi wa Sallam* said, “Allah’s happiness lies in the happiness of the parents and Allah’s displeasure lies in the displeasure of the parents.” (Shuabul Iman)

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[42] Salam meaning the Islamic greeting of “Assalamu Alaykum”

Note: The proper nurturing and upbringing of the children by the parents is vitally important. They are responsible for providing them with a bright future by reforming their Deen and providing for their Dunya. The person on whom another's future is inextricably linked deserves consideration at every juncture of one's life. It is for this reason that so much emphasis has been placed on the rights of the parents in the Quran and Hadith. When these rights are fulfilled, Allah is happy and when there is a neglect and indifference towards these rights then Allah is displeased.

32. The rights of children

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

Rasulullah *Sallallahu Alayhi wa Sallam* has stated, “Instruct your children on the performance of Salah when they are seven years old, and discipline them on its performance when they are ten years old and separate them from sleeping together.” (Abu Dawood)

Note: It is the right of children upon their parents that they provide them with religious education, moral instruction, and reformation. In the aforementioned Hadith, two matters are highlighted in this aspect. At the age of seven, they should be instructed to perform Salah and at the age of ten, they should be physically disciplined on its non-performance. The wisdom behind this is, when these practices are ingrained in their lives at a young age they will become a habit. The separation of sleeping arrangements at the age of ten is also part of proper upbringing so that when they begin their adult lives, they will refrain from improper and unbecoming actions.

33. The rights of the husband

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ وَلَا تَأْذَنَ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ

Hadhrat Abu Hurairah *Radhiyallahu Anhu* narrates that Rasulullah *Sallallahu Alayhi wa Sallam* said, “It is not permitted for a woman to fast when her husband is present except with his permission and she is not permitted to allow anyone to enter his home except with his permission.” (Bukhari)

Note: A husband holds the position of the head of the home and is responsible for providing the needs of the household, maintaining the wife and seeing to the upbringing of the children. The Hadith emphasises that the wife should always keep her husband’s happiness at the forefront to keep him content. Another Hadith informs that Rasulullah *Sallallahu Alayhi wa Sallam* explained the husband’s rights in this way that if I had to give anyone the command to make Sajdah to a human, I would have instructed the wife to make Sajdah to her husband. Therefore, it befits a wife to give her all in serving her husband.

34. The rights of the wife

عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ عَنْ أَبِيهِ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا حَقُّ الْمَرْأَةِ عَلَى الزَّوْجِ قَالَ أَنْ يُطْعِمَهَا إِذَا طَعِمَ وَأَنْ يَكْسُوَهَا إِذَا اكْتَسَى وَلَا يَضْرِبْ الْوَجْهَ وَلَا يُقَبِّحْ وَلَا يَهْجُرْ إِلَّا فِي الْبَيْتِ

Hakeem bin Muawiyah narrates from his father, Hadhrat Muawiyah *Radhiyallahu Anhu* that a person asked Rasulullah *Sallallahu Alayhi wa Sallam*, **"What are the rights of a woman upon her husband?"** Rasulullah *Sallallahu Alayhi wa Sallam* replied, **"He should feed her when he eats, he should clothe her as he clothes himself, he should not strike her face, he should not speak to her in an offensive manner and he should not sleep apart from her except in the same home."** (Ibn Majah)

Note: The wife is the means of comfort for the husband and the first teacher and caretaker of the children. It is therefore essential that her rights are seen to and that she is treated with love. In the aforementioned Hadith some of the basic necessities: food, drink, and clothing have been mentioned. Together with this, hitting her for no reason and being harsh to her have been prohibited. If mutual love and consideration exists between the husband and wife, then the home can become a paradise.

35. The virtue of Madinah Munawwarah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَى يَقُولُونَ يَثْرِبُ وَهِيَ الْمَدِينَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ

Hadhrat Abu Hurairah *Radhiyallahu Anhu* narrates that Rasulullah *Sallallahu Alayhi wa Sallam* said, "I have been commanded to reside in a city that consumes other cities. (Meaning it is the leader of all cities). People call it Yathrib whereas its real name is Madinah. It throws out evil ones as a furnace removes the impurities of iron. (Bukhari)

Note: Madinah Munawwarah is the city of Rasulullah's *Sallallahu Alayhi wa Sallam* Hijrah and the city where he is buried. Every Muslim has a connection with Rasulullah *Sallallahu Alayhi wa Sallam* from their hearts and therefore there is a spiritual link with his place of burial as well. As Rasulullah *Sallallahu Alayhi wa Sallam* holds the position of a chief so too does Madinah Munawwarah hold leadership status. Every Muslim should therefore, love Madinah Munawwarah.

36. Spending in the path of Allah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ وَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِيَمِينِهِ ثُمَّ يُرَبِّيهَا لِصَاحِبِهِ كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ

Hadhrat Abu Hurairah Radhiyallahu Anhu reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, “Whoever spends in the charity equivalent to a date from Halal earnings, and Allah only accepts what is pure, then Allah accepts it with his right hand and nurtures it as one of you would nurture a foal, until it grows to the equivalent of a mountain.” (Bukhari)

Note: Wealth is a gift from Allah. Whoever spends it in the path of Allah, then not only does Allah reward him its equivalent but Allah gives extra as well. Therefore give with an open heart to the poor, the destitute, the needy, the orphans and widows and you will gain immense reward from Allah Ta’ala.

37. Building a Masjid

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ بَنَى مَسْجِدًا يُذْكَرُ فِيهِ اسْمُ اللَّهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ

Hadhrat Umar bin Khattab Radhiyallahu Anhu reports, “I heard Rasulullah *Sallallahu Alayhi wa Sallam* saying, **‘Whoever builds a Masjid in which the name of Allah is taken, Allah builds for him a home in Jannah.’”** (Ibn Majah)

Note: The Masjid is the original headquarters of Islam. The performance of many important Islamic activities: establishing Salah, establishing Jumuah, Mashura on important Deeni matters, learning and teaching, etc. is linked to the Masjid. The building of a Masjid in reality perpetuates the existence of all these branches of Deen. Therefore, spending money in the building and upkeep of a Masjid is an excellent means of securing goodness in this world and the hereafter.

38. Bay’at

عَنْ عُبَادَةَ بْنَ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ وَكَانَ شَهِدَ بَدْرًا وَهُوَ أَحَدُ النُّقَبَاءِ لَيْلَةَ الْعَقَبَةِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ بَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلَا تَعْصُوا فِي مَعْرُوفٍ فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَاقَبَهُ فَبَايَعْنَاهُ عَلَى ذَلِكَ

Hadhrat Ubadah bin Samit Radhiyallahu Anhu reports that once, in a gathering of the Sahabah, Rasulullah *Sallallahu Alayhi wa Sallam* said, **“Take Bay’at on me that you will never worship any entity as a partner to Allah, you will not steal, you will not commit Zina, you will not kill your children, you will not produce a false allegation that you forge between your hands and feet and you will not be disobedient in acts of goodness. Whoever fulfils this covenant, his reward is Allah’s responsibility. Whoever breaks one of these pledges and is punished for it in this world, it is a expiation. Whoever breaks one of these pledges and Allah conceals his wrong, then it is Allah’s choice to forgive him or punish him.” We then took Bay’at.** (Bukhari)

Note: Just as a person saves himself from physical ailments by complying with a physician’s instructions of what to do and what not to do, so too is one saved from spiritual ailments by following the guidance of a Shaikh. The purpose of Bay’at is to cure the spiritual sicknesses that affect a person’s soul. In the era of Prophethood, Bay’at was taken on the hands of Rasulullah *Sallallahu Alayhi wa Sallam*. In today’s times, it is taken on the hands of his representatives. Females may also take Bay’at just as males do but their manner of Bay’at differs from males. Establish a relationship with a pious, upright Shaikh who is conscious of every law of Islam and you will receive the tranquil life that comes only with Takwa.

39. The Zikr of Allah

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ

Hadhrat Abu Moosa Ashari Radhiyallahu Anhu reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, “The example of the one who makes the Zikr of Allah and the one who neglects it is like the example of the living and the dead.” (Bukhari)

Note: Devotion to the remembrance of Allah and keeping the tongue ever engaged in His Zikr is the nourishment of the soul. Just as there is no doubt that without food the body will die, so too is it definite that the soul becomes dead without the Zikr of Allah. Therefore, morning and evening, moving and resting, at all times, keep the tongue moist with the Zikr of Allah. Be conscious of Allah at all times and attain the spiritual nourishment that grants eternal life.

40. A Good Death

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

Hadhrat Maaz bin Jabal Radhiyallahu Anhu reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, **"Whoever's final words are, '*Laa ilaha illallah*' has entered Jannah."** (Abu Dawood)

Note: The meaning of this Hadith is that a person should live his entire life in accordance to the Shariah. His day and night should be spent fulfilling the dictates of *Laa ilaha illallah*. The blessings of this will be that this Kalima will then flow from his lips at the time of death and Jannah will be his lot. May Allah Ta'ala grant us the Kalima at the time of death, Aameen.

Masnoon Duas

Dua on awakening

الْحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ

All praise is due to Allah who has revived us after causing us to die (sleep) and to Him is our return. (Bukhari)

Dua before entering the toilet

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبائِث

O Allah I seek your protection from the despicable Shaytan, be it male or female. (Bukhari)

Dua after exiting the toilet

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

All praise is due to Allah who has expelled the impurities from me and granted me relief. (Ibn Majah)

Dua on commencing Wudhu

بِسْمِ اللَّهِ

I begin in the name of Allah. (Abu Dawood)

Dua during Wudhu

اللّٰهُمَّ اغْفِرْ لِي ذَنْبِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِي رِزْقِي

O Allah, forgive my sins, grant spaciousness in my home, and grant me Barakah in my sustenance. (Amalul Yawmi wal laylah)

Dua on completing Wudhu

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

I testify that there is none worthy of worship but Allah, who is One and has no partner, and I testify that Muhammad is His slave and Rasul. O Allah, make me from amongst those who often repent to You and make me from those who often purify themselves. (Tirmizi)

Dua on leaving the home

بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

With the name of Allah (I leave the home), I place my trust in Allah and apart from Allah there is none that can give power or strength. (Abu Dawood)

Note: Whoever reads this Dua, it is said to him, “You have been sufficed, you have been saved, and you have been guided.” Shaytan then departs from him and tells the other Shayateen, “What will you do with such a person who has been guided, who has been sufficed and who has been saved?” (Abu Dawood)

Dua on entering the Masjid

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

O Allah, open for me the doors of Your mercy. (Muslim)

Replying to the Azan

When the Muazzin calls out the Azan then reply to the Azan by repeating the same words he has called. However when he calls *Hayya alas Salah* and *Hayya alal Falaah* then you should say *Laa hawla wa la quwwata illaa billah*. The reply to all other words will be exactly as the Muazzin has called out. (Muslim)

Note 1: After *As-Salatu khairum minan nawm* in the Fajr Azan, recite *Sadaqta wa bararta* or repeat the words of the Muazzin. (Bada’i us Sana’i)

Note 2: When the Azan ends recite:

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبّاً، وَبِمُحَمَّدٍ رَسُولاً، وَبِالْإِسْلاَمِ دِيناً

I testify that there is more worthy of worship but Allah, who is One and has no partner, and that Muhammad is His slave and Rasul. I am pleased that Allah is my Rabb, Muhammad is my Rasool, and Islam is my Deen. (Muslim)

The sins of a person who recites this are forgiven.

Dua after Azan

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلاَةِ الْقَائِمَةِ، آتِ مُحَمَّداً الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَاماً مَحمُوداً الَّذِي وَعَدْتَهُ، إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

O Allah, Rabb of this perfect call and the Salah that is about to commence. Grant Muhammad *Waseela* and bounty and raise him to the *Maqam Mahmood* that you have promised him. Surely, you do not break your promises.

Note 1: The person who recites this Dua after Azan, the intercession of Rasulullah *Sallallahu Alayhi wa Sallam* becomes Wajib for him on the Day of Qiyamah.

Note 2: In the narration of Saheeh Bukhari, the Dua ends at...

وَابْعَثْهُ مَقَاماً مَحمُوداً الَّذِي وَعَدْتَهُ

Replying to the Iqamah

It is Masnoon to reply to the Iqamah as well. The exact words said by the person calling the Iqamah will be repeated. Only at *Qad Qaamatis Salah* will *Aqaa-ma-hal laa-hu wa Adaa-maha* be recited. (Abu Dawood)

Dua when reciting the Quran

أَعُوذُ بِاللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ

I seek Allah’s protection from Shaytan, the accursed. (Surah Nahl)

Recitations after Salah

عَنْ كَعْبِ بْنِ عُجْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُعَقِّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ أَوْ فَاعِلُهُنَّ ثَلَاثٌ وَثَلَاثُونَ تَسْبِيحَةً وَثَلَاثٌ وَثَلَاثُونَ تَحْمِيدَةً وَأَرْبَعٌ وَثَلَاثُونَ تَكْبِيرَةً فِي دُبُرِ كُلِّ صَلَاةٍ

Hadhrat Ka’b bin Ujrah Radhiyallahu Anhu reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, “There are some glorifications that whoever will read the after Salah, they will never be unsuccessful: 33 times Subhanallah, 33 time Alhamdulillah and 34 times Allahu Akbar.” (Muslim)

Dua after Salah

عَنْ أَبِي أُمَامَةَ قَالَ قِيلَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الدُّعَاءِ أَسْمَعُ قَالَ جَوْفَ اللَّيْلِ الْآخِرِ وَدُبُرَ الصَّلَوَاتِ الْمَكْتُوبَاتِ

Hadhrat Abu Umaamah Radhiyallahu Anhu reports that Rasulullah *Sallallahu Alayhi wa Sallam* was asked, **“Which Dua is granted the greatest acceptance?”** Rasulullah *Sallallahu Alayhi wa Sallam* replied, **“At the end of the night and after the Fardh Salah.”** (Tirmizi)

Lifting the hands in Dua after Salah

عَنْ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةُ مَثْنَى مَثْنَى تَشَهَّدُ فِي كُلِّ رَكْعَتَيْنِ وَتَخَشَّعُ وَتَضَرَّعُ وَتَمَسْكَنُ وَتَذَرَّعُ وَتُقْنِعُ يَدَيْكَ يَقُولُ تَرْفَعُهُمَا إِلَى رَبِّكَ مُسْتَقْبِلًا بِبُطُونِهِمَا وَجْهَكَ وَتَقُولُ يَا رَبِّ يَا رَبِّ وَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَهُوَ كَذَا وَكَذَا

Hadhrat Fadhl bin Abbas Radhiyallahu Anhu reports that Rasulullah *Sallallahu Alayhi wa Sallam* said, "Salah is in units of two, after every two Rakats is Tashahhud. It is humility, devotion, and showing your need. Raise your hands in front of your Rabb with the palms towards your face and say, 'Yaa Rabb, Yaa Rabb.' Whoever does not do this his Salah is like this and like that (deficient and incomplete)." (Tirmizi)

Dua on leaving the Masjid

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِك

O Allah I ask you of Your bounty. (Muslim)

Note: The Sunnat method is to enter the Masjid with the right foot and to exit it with the left foot.

Dua at moments of joy

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

All praise is due to Allah who through His favour, all goodness finds completion. (Ibn Majah)

Dua in moments of difficulty

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

All praise is due to Allah in every condition. (Ibn Majah)

Dua before eating

بسمِ اللَّهِ وَبَرَكَةِ اللهِ

In the name of Allah and with the blessings of Allah (I begin eating). (Mustadrak)

Note: If a person forgets to read Bismillah before eating, then while eating he should read,

بسمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ

With Allah’s name in the beginning and at the end. (Abu Dawood)

Dua after eating

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

All praise is due to Allah who has given us food and drink and made us Muslims. (Kanzul Ummal)

Dua after drinking milk

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

O Allah, grant us blessings in it (milk) and increase its (blessings). (Abu Dawood)

After the guests have eaten they should make this Dua for the host

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي

O Allah feed him who has fed me and give him to drink who has given me to drink. (Musnad Ahmad)

Dua when removing clothes

بسمِ اللَّهِ الَّذِي لاَ إِلَـهَ إِلاَّ هُوَ

In the name of Allah besides whom there is no illah. (Amalul yawmi wal laylah)

Note: Whoever recites this Dua when removing his clothes, a barrier is created between the private areas of the body and the eyes of the Jinn. Therefore, one should give importance to the reading of this Dua.

When changing clothes

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلاَ قُوَّة

All praise is due to Allah who has clothed me with this garment and has given it to me without my strength and power. (Abu Dawood)

When wearing new clothes

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

O Allah, all praise is for You, You have clothed me with this garment. I ask You to grant me its goodness and the goodness for which it was made and I seek Your protection from its evil and the evil for which it was made. (Abu Dawood)

Dua when looking into a mirror

اللَّهُمَّ حْسَنْتَ خَلْقِى، فَحْسِنْ خُلُقِى

O Allah, you have made my appearance beautiful, so beautify my character as well. (Al-Maqsadul Ula)

Dua for a person departing on a journey

أَسْتَوْدِعُ اللَّهَ دِينَكَ، وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ

I entrust your Deen, your trusts, and your final actions to Allah. (Abu Dawood)

Dua of a traveller when bidding someone farewell

أَسْتَوْدِعُكُمُ اللهَ الَّذِي لاَ تَضِيْعُ وَدَائِعُهُ

I entrust you to Allah, whose trusts are never broken. (Amalul Yawmi wal-Laylah)

When driving a vehicle

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنقَلِبُونَ

Glory be to Him who has placed this conveyance under our instruction, for it was not within our ability to control it. Indeed we will return to our Rabb. (Surah Zukhruf)

Reciting Takbeer and *Tasbeeh* during the journey

While travelling whenever ascending a place, say *Allahu Akbar* and whenever descending, say *Subhanallah*. (Bukhari)

When halting or leaving the vehicle while travelling

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek the protection of the perfect words of Allah from the evil of what He created. (Muslim)

Dua when returning from a journey

آيِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ

We are returning, seeking forgiveness, worshipping and praising our Rabb. (Muslim)

Dua for any type of discomfort or pain

When pain is felt on any part of the body, place your hand on the same and recite *Bismillah* three times. Thereafter recite the following Dua seven times,

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

I seek Allah’s protection and (the protection) of His power from the evil of what I feel and fear. (Muslim)

Dua when a strong wind blows

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ

O Allah, I ask You the goodness of this wind, the goodness that is in it and the goodness with which it was sent. I ask You protection from the evil of this wind, the evil in it and the evil with which it was sent. (Muslim)

Dua at the time of lightning and thunder

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلاَئِكَةُ مِنْ خِيفَتِهِ

Pure is the Being whom the thunder glorifies and praises and the angels out of His awe (do the same.) (Sunanul Kubra lil-Bayhaqi)

Dua for rain

اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا،

O Allah, grant us abundant rain, O Allah, grant us abundant rain, O Allah, grant us abundant rain. (Bukhari)

Dua when it begins raining

اللَّهُمَّ صَيِّباً نَافِعاً

O Allah, grant us beneficial rain. (Bukhari)

Dua after rain

مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ

We have received rain through the kindness and mercy. (Bukhari)

Dua to remove difficulties and distress

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

O Allah, I am in need of whatever goodness You grant me. (Surah Qasas: 24)

Dua for cure from every sickness

أَذْهِبْ الْبَاسَ رَبَّ النَّاسِ اشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

O Allah, Rabb of mankind, remove the affliction and grant cure. You are the Curer; there is cure but Your cure, grant such cure where no sickness remains. (Bukhari)

Masnoon Ruqyah[43] to be recited for any sick person

بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ

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[43] Ruqyah = Recitations from the Quran and Sunnah which are a means of cure.

In the name of Allah, I spiritually treat you, from everything that afflicts you and from the every living thing or jealous eye. Allah will cure you. In the name of Allah, I spiritually treat you. (Muslim)

Dua when the closes the eyes of the deceased

اللَّهُمَّ اغْفِرْلِ (person’s name) وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ

O Allah forgive (state the name of the deceased), and raise his status amongst the guided ones, appoint a successor in his stead for his heirs and forgive us and him, O Rabb of the worlds. Make his grave spacious for him and illuminate it for him. (Muslim)

Dua when visiting the cemetery

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ

Peace be on you O abode of the Mu’mineen. We will also join you, if Allah wills. (Muslim)

Dua when lowering the deceased in the grave

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

In the name of Allah and in accordance to the ‘Millet’ of Rasulullah (do we bury the deceased). (Sunan Ibn Majah)

Dua after burying the deceased

اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ثَبِّتْهُ

O Allah, forgive him and make him steadfast (during the interrogation of the grave).

Note: Rasulullah *Sallallahu Alayhi wa Sallam* would advise, after a burial, to seek forgiveness on behalf of the deceased and to make Dua for his steadfastness because the time of his Questioning has come. (Abu Dawood)

Dua when entering a shopping area

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ حَيٌّ لاِ يَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no illah but Allah, the One, who has no partner. For Him is the Kingdom and for Him is all praise, He gives life and causes death, He is the Eternal, whose existence will never cease and everything is within His Power. (Tirmizi)

Dua when seeing and eating the first fruit of the season

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِيْنَتِنَا

O Allah, grant us Barakah in our fruits and grant us Barakah in our city. (Muslim)

When a person marries or purchases a new conveyance

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ

O Allah, I ask You of her goodness and the goodness with which You have created her and I seek Your protection from her evil and the evil with which You have created her. (Abu Dawood)

Note: The Hadith states that this Dua is to be recited while holding the forehead of the wife or the animal (for riding).

Congratulating a person on their marriage

بَارَكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

May Allah grant Barakah in your (marriage), may He descend Barakah upon you and may He join both of you in goodness. (Tirmizi)

Dua before conjugal relations with one’s spouse

بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

In the name of Allah, O Allah, keep Shaytan far from us and keep Shaytan far from us you have blessed us with (meaning children). (Bukhari)

Dua on seeing the new moon

اللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالْيُمْنِ وَالْإِيمَانِ، وَالسَّلاَمَةِ وَالْإِسْلاَمِ، وَالتَّوْفِيقِ لِمَا تُحِبُّ رَبَّنَا وَتَرْضَى، رَبُّنَا وَرَبُّكَ اللَّهُ

O Allah, let this moon appear to us with goodness, Iman, safety and Islam and the ability to do what You love and what pleases You. (O moon) My Rabb and your Rabb is Allah. (Tirmizi)

Dua on breaking the fast

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

O Allah, for You have I fasted and with Your provision do I break my fast.

Dua on Laylatul Qadr

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

O Allah, You are the exceedingly forgiving, You love to forgive, so forgive me. (Sunan Ibn Majah)

Duas before sleeping

Lie on your right side and recite:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

O Allah, with Your name, do I die (sleep) and live (awaken). (Bukhari)

Additional recitations:

Recite 33 times Subhanallah, 33 times Alhamdulillah, and 34 times Allahu Akbar.

Recite Ayatul Kursi, Surah Fatihah, Surah Ikhlas, Surah Kafiroon, and the last verses of Surah Baqarah:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُواْ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ* لاَ يُكَلِّفُ اللَّهُ نَفْساً إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْراً كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَآ أَنتَ مَوْلاَنَا فَانصُرْنَا عَلَى الْقَوْمِ

Recite,

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيَّ الْقَيُّومَ وَأَتُوبُ إِلَيْهِ

three times.

Recite Durood Shareef as much as possible during the day and make Dua for the goodness of every single Muslim. Whoever has hurt you, forgive them for the sake of Allah, and go to bed asking Allah for Jannah and seeking protection from Jahannnam.

Translated by:

A.H.Elias (Mufti)

May Allah be with him

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Markaz Ahlus Sunnah wal Jama’ah

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Khubaib Ahmad. Acc No. 14010101070744
Swift Code (IBAN): PK33MEZN0014010101070744
Meezan Bank. Civil Lines Branch. Sargodha
Further Details: +923008172087 markazhanfi@gmail.com